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THE QUARTERLY

JOURNAL OF PROPHECY.

"NOT THE WISDOM OF THIS WORLD."—1 Cor. II. 6.

SCIANT IGITUR, QUI PROPHETAS NON INTELLIGUNT, NEC SCIRE DESIDERANT,
ASSERENTES SE TANTUM EVANGELIO ESSE CONTENTOS,
CHRISTI NESCIRE MYSTERIUM.

JEROME IN EP. AD EPH.

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THE QUARTERLY

JOURNAL OF PROPHECY.

JANUARY 1863.

Art. I.—ZECHARIAH'S VISION OF THE CANDLESTICK.

In Zechariah, chap. iv., we have a remarkable and most interesting, but, at the same time, a very difficult vision. We do not profess to clear it up fully, even to our own satisfaction, in this paper; but we offer some hints that may help the reader to the interpretation. In regard to this inquiry, (as holds true in the case of all scriptural research,) we must be taught of God. The Spirit of Truth is He who can lead us into the truth; and it is to be noticed that this vision itself has a lesson on this very subject. For when the prophet saw the things set before him, they were to him very interesting, but not a little obscure in their meaning, which led him to ask, (ver. 5,) "*What are these, my Lord?*" To this inquiry he got a very general, almost a vague reply, recorded in ver. 6: "This is the word of the Lord to Zerubbabel." No detailed information was given; none of the minutiæ of the vision referred to; not so much as a special reference made to any of the peculiar features of the vision. Accordingly, the prophet soon after put the question a second time, (ver. 11,) "*What are these two olive-trees?*" Still no answer came. Once more, therefore, he asked, "*What are the two branches of the olive-trees which empty the golden oil?*" Thus, three successive times he broached the subject, varying his questions, yet aiming all along at the understanding of the whole vision. It was only then that the definite reply was given. Is there not a lesson here? Does it not say to us that, like the prophets of old, we must "inquire, and *search diligently*," (1 Pet. i. 10.) There is, besides, an analogy between such inquiries at the mouth of

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the Lord and prayer for common things. While prayer brings its answer, it does not always bring it at once. Some things we get as soon as we call on God in the Mediator's name; other things are got only by "prayer and fasting," (Matt. xvii. 21;) and there are blessings which two parables of our Lord teach us must be sued out by "importunity," (Luke xi. 8, and xviii. 5.)

The introduction to his vision is worthy of notice. "The angel who spake with me *awoke me again, like one who is awaked out of his sleep,*" (ver. 1.) This sleep may have been somewhat of the same kind as we find elsewhere prefacing visions and revelations. The object of it may have been to prepare the person, by peculiar refreshment and invigoration, for an undisturbed and undistracted attention to the things he was about to witness. The sleep of Adam, as well as that of Abraham, (Gen. xv. 12,) was partly of this nature; that of Jeremiah (xxxi. 26) was exactly, we suppose, a sleep resembling Zechariah's, a sleep of which it is said, "My sleep was sweet unto me." Thus refreshed, he was summoned to give good heed to the details of the vision.

Perhaps our best way of getting an idea of the scene presented, and its relation to the circumstances of Israel at the time, may be to put together the detached hints and explanations into one whole. In attempting to combine the different parts into one whole, we proceed on the understanding that the vision is like a *picture,* and the words spoken are the *explanatory notes* at the foot. And further, we find, in the explanatory hints given by the angel, that things are shewn us, 1. As they appear to the view of men; 2. As they appear to the view of God. Indeed, this is the key to the vision; it is intended to give us *God's view of the Church and its affairs* in contrast to the *views of men.*

1. *We have the view men took of the Church and its affairs.* Israel was then the seat of the Church. God's Church in Israel was the only Church on earth. Now, to the view of men, (who judge by appearance,) and estimated by their standard, what is to be seen in Israel, and at Jerusalem, which was Israel's centre? There is nothing to be seen but a small remnant of people, feeble, and in the main dispirited, lately returned from captivity, without wealth, without influence, despised by their neighbours, with nothing to distinguish them in the eye of the world. Yet this is the only people on earth whom God specially favours. Here is the *Church of God.* So that we find the Church in these days and at that time no brighter than a twinkling star; or, rather, like a "lamp despised in the thoughts of them that were at ease."

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Then, also, their chief men, Zerubbabel, and Joshua the high priest, though men of mark among this little remnant, are not men that the world thinks it worth their while to notice. They are truly godly men, quietly acting for the Lord, praying and working in His name amid an obscure people.

Thus, we see, it was "*a day of small things*," (ver. 10.) Judged by the notions of men, who know of no greatness but what manifests itself in kingdoms and armies, pomp and splendour, wealth and power, there was nothing here to attract. Men accordingly did "despise the day of small things." Nor was this all that was in their eyes ridiculously small; for the only undertaking engaged in by these leaders and this feeble remnant is, to *build a temple of no great dimensions*, and no way splendid in its architecture. What was here to glory in? What was here worthy of a people who might claim attention and respect? Was there aught here to raise them high in the opinion of the statesmen and warriors, or princes and kings of earth? No, it was "*a day of small things*," if judged by man's standard.

And then, in the way of accomplishing even this result, there seemed insuperable difficulties. The weight of the world was not on their side; nay, the whole tremendous power and wealth of Babylon seemed all against them to prevent so much as the laying of the foundation of their lowly sanctuary. "*A great mountain*" is in the way, and who is to remove it.

It is with an eye to this view of things, as taken by men, and by Israel also in part, that the angel of the Lord speaks and explains the vision. That scene, that candlestick and its appendages, will give another view of these appearances. By that vision it will be shewn that "*not by might, nor by power, but the Lord's Spirit*," are great things done, and great obstacles removed. By the vision of that candlestick, it will be made to appear that "the *day of small things*" is, in the Lord's view, not to be despised.

> "For those seven eyes of Jehovah,
> Which run to and fro through the whole earth,
> Rejoiced when they saw the plummet
> In the hand of Zerubbabel."—(Chap. iii. 9.)

That undertaking bears on the Lord's glory: this is its grandeur. And therefore all opposition shall give way, just as if you saw a mountain sink down into a level plain. And then, the after-consequences of that undertaking are not small nor few, not insignificant nor transitory. On the contrary,

> "He shall bring forth the chief stone,
> With shoutings of 'Grace! grace!' to it."—(Ver. 7.)

On that spot, in that city, connected with that lowly temple,

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events of the highest magnitude shall occur. In God's ear there are rejoicing multitudes shouting over it, "*Grace! grace!*" that is, "Goodwill! goodwill!" as in the angelic song at Bethlehem. For Christ shall come hither in a little while, among His feeble remnant, and shall be Himself the "*Chief Stone,*" Himself the temple, Himself the object of the rejoicing shouts of enraptured millions, who shall cry in the ear of God, "Grace! grace!"

But all this while we have gone away from the scenery of the vision; and (like Zechariah himself, when the angel was setting this view of things before him) we may be a little impatient to get back to the candlestick, and to know its bearing on this view of things. Let us, then, return to what the prophet saw when he awoke out of his preparatory sleep. It will bring before us in symbol, what we proposed to shew was couched under its varied figures, viz., God's view of the Church and its affairs. Of course, it is Israel as *His Church* that is here referred to, but not the less is it a lesson for the Church now, and to the end of the world. Indeed, the use of the symbol of the *candlestick* in the book of Revelation seems purposely to impress upon us the substantial oneness of the Church of God in the old and new dispensations. Attend, therefore, now to—

II. *God's view of the Church and its affairs.* The prophet sees the following objects, all of which are connected together, and combine to make out the representation of the truth intended to be conveyed. There is, 1. *A golden candlestick and its seven branches with lamps.* 2. There is *a tubed bowl,* (ver. 12,) on the top; *i.e.*, a bowl, or basin, which has two tubes by which oil is conveyed into it. This large capacious bowl is on the top of the candlestick. 3. There are *two olive-trees,* one on the right, and another on the left of the candlestick; and *a branch of each of these olive-trees* (laden with its berries) hangs over the large bowl. 4. Last of all, there are *seven pipes* leading from *the bowl to the seven lamps,* (ver 3.)*

Now, this *candlestick* is "*all of gold,*" as in the tabernacle. It represents the Church. Christ, the solid shaft of pure gold, no alloy, no dross, no mixture in it, bears up the seven branches; and He imparts to His people His own beauty and comeliness, so that they are held to be righteous and pure as He. As one of our old writers, Samuel Rutherford, says on this point: "A chain of gold, though there be some dross in it, we call a chain of massy gold. When Christ once loves His, He never reckons the dross; it is holden out of Christ's count-

* If the received text is to be retained, (which Henderson doubts,) then it appears that *each lamp* had its *seven pipes* to convey oil from the bowl: for the Hebrew is שִׁבְעָה וְשִׁבְעָה; that is, each having seven.

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book. We are undefiled in Him." And thus already we see how different is God's estimate of His Church from the world's judgment of them. In God's eye, they are all precious, pure gold, and this because of their standing in Christ. They are to God more valuable than all the glory of the kingdoms of earth, and He will see to their preservation. His Church has a variety of forms on earth, as Israel had its variety of tribes and different peculiarities, but the seven separate branches are nevertheless one complete whole, and all most precious in His eye. Who, then, will despise them? or need we care though men despise?

That *bowl*, with its double tube (עַנְתּר) on the top, is the receptacle of the olive oil, which drops from the two olive-trees. We do not attempt to find out any precise interpretation for it in the vision. It is part of the necessary apparatus of the scene, but like some of the details in parables, need not be interpreted apart from the other portions. It is in vain, in the parable of the lost piece of money, (Luke xv. 8,) to attempt to fix the significance of "lighting the candle, and sweeping the house," any further than in the general sense of making careful search; and in vain to try to define what privilege is specially symbolised by the prodigal's "*shoes*." So here, we take this *bowl* as part and parcel of the apparatus, but do not attempt to say what part of truth it might symbolise if taken by itself. Enough for us to see that in it the oil is collected, as in a reservoir, to be afterwards sent forth by pipes to the seven lamps.

It is the *olive-trees* that we consider to be most important in this vision; themselves, and the place which they hold, and the office they perform. Trees of *peace*, might we say? Trees that remind us of the dove that brought tidings of the deluge past? Or if this be altogether fanciful, yet, notice, they are *trees*. Thus we see how they may rightly represent *men of God*, and be, as ver. 14 says, "*Sons of oil*," or, "*Anointed ones who stand before the Lord of the whole earth*." These are men of God who hold the high position of attendants in His immediate presence. Every true servant of God is "a tree planted by the waters;" and in another view, a "palm-tree," (Ps. xcii.) and in still another view, (Ps. i.) "a cedar of Lebanon." Viewed also under another aspect, he is "a green olive-tree in the house of God," (Ps. lii. 8.) Such were Zerubbabel, and Joshua the high priest, in their day.

Olive-trees have the peculiarity of yielding *berries full of oil;* and this oil was most useful in its qualities, not least because it fed the temple lamps. Now, everywhere in Scripture *olive oil* is the symbol of the Holy Spirit. Is not, then, the oil in these olive berries, that grow on these olive-trees, a symbol of the gifts

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and graces with which the Spirit endows His own? These gifts and graces are the operation of the Spirit to them. Let that be noticed. These olive berries, (let it be further observed,) in the present case, *drop their* oil into that bowl, or reservoir, without any external hand pressing out the oil. The Spirit himself, quietly and gently, in His own peculiar way, causes the gifts and graces of His people to flow out, and to flow out in the direction of the Church. And in this case, it is not as in the case of the world. They do not act from the motive of fame to make a noise in the world, nor are their endowments pressed out of them into use by the worldly motives of ambition, or hope of wealth, or some form of self-aggrandisement. No, the Spirit of the Lord is at work, and leads them calmly and naturally to contribute of their gifts and graces to the use of the people of God. There is a *branch in every olive-tree*, which may be said to overhang the bowl, and to drop its oil into the great reservoir for the use of the whole Church. "*None of us liveth to himself.*" We have got a talent, and we trade with it.

But now observe, there are *pipes conveying* some of that oil *to each of the seven lamps*. It is *oil* they convey; it is something of the Spirit's operation; not man's. "*Not by might, nor by power, but by my Spirit, saith the Lord of hosts.*" This oil, this olive oil that dropt from the olive-trees, is conveyed to all the lamps, thus symbolising the truth, that the *whole Church* gets the benefit of each member's gifts and graces. The gifts of Zerubbabel and Joshua were used for the good of all Israel. They "stood before the Lord of the whole earth," and He directed their efforts, and turned their endowments to the general good. Truly, men of God, richly endowed, are the servants of the whole Church of God. If Luther and Melancthon write the truth, and send it forth in their books, are they not "olive-trees," dropping their oil into the general reservoir, and thus sending out to the whole Church of God something of what the Spirit gave to them? Looked upon in this light, (from *God's stand-point*, as some would say,) how the affairs of the Church rise in importance! And, then, the prophet had a special aim in this vision, as directed by the Lord, viz., to encourage Zerubbabel and Joshua in their undertaking. They met with little sympathy from any quarter on earth, but "*the Lord of the whole earth*" sympathises. They "stand before" Him, are at His court, enjoy His favour, are great in His eyes, and have the protection and care of all His hosts and armies.

Such is the view presented to the eye of one who sees mat-

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ters from God's side. Well may such a view give courage and spirit and vigour to Zerubbabel and Joshua, and to all the remnant of Israel. They and their undertaking are great in the eyes of the Lord; what, then, need they reck of man's contempt and neglect?

But we have not yet exhausted the import of the vision. These two *olive-trees*, Zerubbabel and Joshua, are *prince* and *priest*. Let us now notice this particularly. And it is as *prince* and *priest* that they are so exceedingly serviceable to Israel, as much as by their personal graces. They are gifted with office and office-endowments; and so we may say that the olive berries (filled with oil) represent, in reference to them, what the Spirit has endowed and furnished them with, for the successful execution of their offices as *prince* and *priest*. The office of the *prince* (or king) has its oil to drop into the bowl, and thence to dispense to the Church. The office of the *priest* has its oil also to drop into the bowl, and to send out for the use of the whole Church of God.

If we are right in this part of our interpretation of the symbol, then we are prepared to recognise in it a distinct suggestion and foreshadowing of the *Messiah's blessings* to the Church, when He should arise as Prince and Priest. The Melchizedec office of Christ, in short, would then be pointed to and shadowed forth. Zerubbabel and Joshua are only types; when He comes who is the true Prince and the true Priest, oh, what oil shall flow into the bowl! Oh, the branches of that good olive-tree! A very flood of the Spirit comes through Him to us; and His office as "*Prince* and *Saviour*" embodies all that is represented here.

And thus we have reached so far a distinct and most important view of this remarkable vision. The practical result is not less important. The practical result is to this effect, viz., that the Lord raises up instruments and agencies for the very end of keeping His Church ever shining. His Church must shine; that is its office: it must enlighten a dark world till the day dawn. It must in each of its members testify for Christ, and all the truth of God, inasmuch as it is preserved for this end, and men are raised up in it whose gifts and graces all combine to produce this result. And, above all, let it be noticed that the offices of Christ as Prince and Priest are exercised for this same result. He saves us and endows us that we may shine in the world, and draw others by our light, to glorify our Father in heaven. Up then, O man of God, and live with all thy might for Him who is thy King and Priest, thy Melchizedec. Fear not the reproach of men; regard not their revilings. Fear not

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the "great mountain," the opposition they raise, and be not once moved from the even tenor of thy way by their contempt. Nor think thy work a poor matter,—obscure, unimportant. It may be so in man's view; but take a survey of it from God's point of view, and lo! it is the lamp on the branch of the candlestick of pure gold, casting its mild, bright, penetrating ray through earth's darkness, while also the gifts and graces of endowed men are all set to work to keep this lamp of thine burning clear and full. Thus, then, go on; occupy till the Lord come. Lamp on the candlestick, you "stand before the Lord of the whole earth." Burn and shine till the day dawn,—till the Sun of Righteousness arise.

Art. II.—THE NEW JERUSALEM.

In the Revelation of St John, the scripture describes a glorious city, which shall descend from heaven and be established on the renewed and purified earth. It is a habitation prepared for those saints who shall hereafter live with Christ when all has been accomplished, and the Lord of hosts shall reign in Mount Zion and in Jerusalem, and before His ancients gloriously.

In this description the apostle accurately defines the New Jerusalem as a material structure, established in a certain locality. In it will be found all that can satisfy the renewed and developed powers of those who, although glorified and restored to a state of primeval innocence, are yet endued still with the attributes, the feelings, and sympathies which man received originally from his Creator. Here the tabernacle of God shall be with *man*, and God himself shall dwell with them. There will be reproduced in a higher degree all the scenes and glories of paradise; the cooling fountains, the perpetual springs, the healing waters, the river, and the tree of life whose leaves are for the sustentation of the people. For the nations of them which are saved shall walk in the light of it, even of that city which Isaiah has described, which the Lord will cause to descend when the new heavens and the new earth have been created. "For, behold, I create a new heaven and a new earth." The prophet thus describes it,—Thou shalt call thy walls salvation and thy gates praise, and "the Lord shall be thy everlasting light, and thy God thy glory." We who are "still under the dominion of a corrupt material nature, who, together with the whole creation, groan within ourselves,

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waiting for the adoption, the redemption of our body," cannot realise these scenes and the surpassing glories of heaven. Here we look through a glass darkly; our perceptions are weak, our intellect darkened through sin, our higher nature overborne by the desires of a carnal mind. Here, while this dispensation lasts, the sons of God are "strangers and pilgrims" who have "no continuing city, but look for one to come."

Still God has not deserted His people. He has not left man to wander on the ocean of life without a chart or compass by which he may direct his course. The Book of Inspiration is the only unerring guide. Without it we cannot attempt to penetrate the mysteries which are involved in the problem of humanity. Man lost by the fall those great principles of knowledge which he had once derived by intuition from his Creator. The curse pronounced on Adam oppresses our spiritual and intellectual, as well as our material nature. In toil, in sorrow, in the sweat of our brow, we gather the fruit of the tree of knowledge. The great law entailed upon us since the transgression is, that "man is born to trouble;" but through the cross he will win the crown, for "through much tribulation shall ye enter the kingdom of God, the heavenly Zion."

As men became corrupt, the greater part of the traditional wisdom derived from Adam and the patriarchs was forgotten; and therefore we, the children of the transgression, have been toiling ever since along a steep and painful road, working out life's problems by the dim light of reason, picking up fragments of that primeval lore which man when innocent did once possess, which he will again possess, when, through Christ, he has been elevated to a higher condition, even to "the inheritance of the saints in light." Then shall it be understood how Christ is to His elect both wisdom and righteousness, sanctification and redemption.

Still, although the Bible is a sure guide, (the more so when we understand it literally,) yet we may err in the right interpretation of it. For there is much which cannot be revealed in time, there are mysteries which eternity alone can unravel, and such is that mystery which unites in one indissoluble bond, not only here but hereafter, our material and our spiritual nature, and which therefore imposes even upon those who are ransomed by Christ's blood, and cleansed from this earthly soil, all the essential conditions of humanity.

If these things be so, we would ask, Are all these descriptions of the prophets and apostles to be considered as merely figurative? Do they intend only to convey to us by means of the most splendid imagery some idea of the spiritual joys of heaven?

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Is there nothing literal, nothing (to man at least) real or tangible in the heavenly Jerusalem, in Mount Zion, in the river and tree of life? Are we justified by the Scriptures, by the actual conditions of our existence, in believing that hereafter there shall be no material realisation of the inspired predictions of Holy Writ?

If we believe in the resurrection from the dead, that is, that we shall be endued hereafter with a material though a glorified form, and preserve our individuality, not as angels but as men, we must conclude that all the conditions inseparable from such a state of existence will be fulfilled. The bodies of saints must therefore require some local and material habitation fitted for those who with their spiritual essence will also retain the great leading characteristics of humanity.

What saith the Scripture? "If the dead rise not, then is Christ not raised, and if Christ be not raised, your faith is vain. But now is Christ risen from the dead, and become the first-fruits of them that slept. For as in Adam all die, so in Christ shall all be made alive." Our Saviour also testifies to the fact of the resurrection when He says, "I am the God of Abraham, of Isaac, and of Jacob." God is not the God of the dead, but of the living. Therefore the patriarchs still exist as men, preserving their individuality, their personal identity, all that which will endure when the "mortal has put on immortality."

We therefore believe in the resurrection of the dead. We believe that the saints in heaven will retain that which constitutes their personal identity, whether of mind or form; that their body, though divested of all that is gross and carnal, will be material, and even still possess the peculiar expression by which each individual has been here and may be hereafter recognised.* We believe that they will be raised again, not as angels but as men, with their intellectual powers, with feelings, affections, sympathies, and capabilities of enjoyment all more highly developed, but all purified, befitting those who shall be meet partakers of the kingdom of heaven.

And therefore the kingdom of heaven must be an abode prepared for such beings, for those endued not only with a spiritual but also a human nature, whom Christ, Himself perfect God and perfect man, has redeemed and called from darkness to light, whom He will lead beside fountains of waters, and

* The butterfly is perhaps the best type we have of the resurrection body. Although its form is so brilliant, so different from its former state, yet we can trace still the original shape. And thus the bodies of glorified saints may retain their peculiar conformation, which proves their identity.

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with whom He will drink anew of the fruit of the vine. These things are hard to understand; but we believe that as it was of old so it will be again. The words of the Bible, the predictions of the prophets, will be fulfilled literally, even in the most minute particulars.

If the Bible did not teach us the great truth of the resurrection of the body, we might indeed consider all those revelations of a future state as figurative, and intended only to convey through the medium of material and sensible images some faint conception of the spiritual joys of heaven. And we would incline more to this belief, because, owing to the corruptions of a carnal nature, men are almost led naturally to adopt the ideas of the heathen philosophers, that all matter must be essentially evil, that our spiritual nature, while connected with it, is defiled, and that it can only attain to its rightful development when freed altogether from the shackles of humanity; and, indeed, before our Saviour's advent, when the whole world was steeped in wickedness, it was hard to believe that aught material could consist with a pure spiritual nature or high intellectual development. And therefore men were driven to the conclusion that spirit and matter were diametrically opposed, and that the last must be annihilated before the spiritual powers could be purified and developed.

The Scriptures, indeed, did not sanction this belief, or hold out the promise of a spiritual existence apart from that of a glorified humanity. On the contrary, they prove to us that men do still exist, (as Abraham, Elias, Moses,) and will exist hereafter, preserving even those characteristics by which they were distinguished and recognised on earth. And why should we disbelieve that these things are so? Here we must walk by faith not by sight. Why seek to disguise or alter the plain words of Scripture? Are we wiser than God? Can we affirm that what He has explicitly and clearly declared may not be true? Thus the Jews reasoned. They rejected the prophecies, and found their own condemnation. Either reject the belief in the possibility of a renewed and glorified humanity, or, if it is admitted, let us accept all the conditions which necessarily follow from such belief. Therefore we conclude that beings who, although immortal, are endued with material forms, must require a material habitation, such as the New Jerusalem is described to be.

The advent of our Saviour has, however, solved the great problem of humanity, and has indeed brought life and immortality to light. He proved that the creation which God pronounced very good cannot be essentially evil. He will prove

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hereafter that what God has cleansed we may not call common. This earth, once beautiful and undefiled, will again be created anew, and restored to its pristine beauty, when the trail of the serpent has been effaced. Again the roses shall bloom in Sharon, the dews fall on Hermon, and the glory of Lebanon spring forth. But more than this. Our Saviour has proved that the fallen race of Adam might be raised to higher honour, that the feelings and affections and sympathies incidental to our human nature are not inconsistent with the utmost purity; that a material form (not a mere semblance, for "a spirit has not flesh and blood, as ye see me have,") might be united to one who was "holy, harmless, undefiled, and separate from sinners."

A new light has therefore been shed on truths which had been hard to comprehend before the manifestation upon our earth of the incarnate God. Those predictions are now understood as literal which men had formerly interpreted as spiritual. The great fact stands forth incontrovertible, engraved as upon a rock. The Divine footsteps have left their impress on this earth. God manifest in the flesh has solved the great problem of humanity.

When our Saviour did actually walk with men, and endured privation and suffering in a human form; when after His humiliation He assumed again this body, glorified, but still material, capable of recognition, bearing even the peculiar marks of His crucifixion, thus fulfilling to the letter all the prophecies concerning Him; when, lastly, at His ascension, He assured His disciples, by the voice of angels, that He would return in like manner (that is, in like form) as they had seen Him taken up into heaven, He gave the strongest assurance that all the predictions connected with His second coming, and the future renovation of the earth, would also receive a complete fulfilment. Hence it follows that our Lord will actually and literally restore all things, all that creation which Satan for a season has been permitted to defile; that man, the first of God's works, will be raised again and endued in a higher degree with those powers which had been lost and weakened by the fall. His spiritual nature will be more perfect than that of Adam; because, having been purchased and redeemed by our Saviour's blood, he is secure from temptation, and no longer liable to fall. His intellect will be enlarged by the contemplation of those mysteries which even angels cannot discern, while his body, preserving still all the attributes of humanity, will yet be endowed with higher perceptions, and thus fitted to share in the pure enjoyments of heaven.

On this earth the story of our race began: here Satan has,

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for a brief space, displayed his power, and here, when the last scene closes, the triumph of Him who will be the victor over death and hell will be manifested. This earth will be renewed, but not annihilated, at least in the sense in which we understand the term. Why should God destroy His own work? It will be restored, purified, cleansed from all the defilement of sin; and then the saints, whom Christ has redeemed, shall find here an abode. Clothed in those attributes of humanity which our Saviour assumed even after His resurrection, they will behold the pristine beauties of creation, such as it was when God pronounced His blessing upon it. Here will be heaven, for God will make this His especial abode when He shall again return and dwell among men in *Jehovah Shammah.* Then may it not be, that when all has been accomplished, and the Incarnate God has established His kingdom, those glorious scenes described by the apostle may be actually realised? Here the redeemed of mankind may walk in a glorious city beside the peaceful waters flowing through the Paradise of God. Here the fruit of the tree of life may still be needed for the sustentation of those who, though immortal, are yet clothed in material forms. For although meat and all sensual pleasures—the lust of the eyes and the pride of life—cannot consist with the condition in heaven of the sons of God, (for these are, in fact, only necessary in this imperfect and mortal state, where constant waste must be repaired by constant reproduction;) yet God may still provide means for the sustentation even of immortal bodies, and require the saints to make use of them as an acknowledgment that, even throughout eternity, "in Him we live, and move, and have our being."

But there are deeper mysteries in the history of our race, which cannot be solved in time, which man may not penetrate, or submit to the fallible test of human reason. Still God does in His mercy sometimes withdraw the vail and permit His creatures to gain some insight into His eternal designs. To some He has imparted a prescient wisdom, which can only be traced to the source of all knowledge. Thus men have intuitively, by inspiration, as it were, solved some of the great problems of life. And when looking upon the works of creation, they have recognised, amidst much diversity of form, a wondrous unity of type, which can be traced throughout all the stages of development in the vegetable as in the animal world, they concluded that God, the Supreme Architect, did, in building up this world, select certain original forms, the architypes according to which all things were fashioned; and that these indestructible architypal forms have ever

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existed, and do still exist, in the heavens, of which the things of earth are but the patterns and semblance. And the great architype of this lower creation is man, whose form may be traced as the basis of the structure of the inferior animals, whose coming on earth was foreshadowed by the mysterious footprints which creatures of the Preadamite Ages have left imprinted on the solid rocks—the mute, yet eloquent witnesses of the past, testifying, even through all the diversity of form and combination, that God is One! And this truth, which was enunciated by the heathen philosopher Plato, and afterwards supported by the testimony of scientific men of modern times, seems to receive further confirmation from the Holy Scriptures.

In the first mysterious council of the Godhead at the creation, the Elohim said, "Let us make man in our image, after our likeness." What do these words signify? Do they not tell us that there was a pre-existent Being, Himself God, yet endued with a glorious form, the architype according to whom man, not only in his spiritual, but also in his human nature, was fashioned? And thus, as the animals whose skeletons are still imbedded in the rock did foreshadow the future appearance upon earth of man, so man, himself yet imperfect, and with powers not fully developed, did prefigure the advent of a more glorious Being, whom the heavens should reveal at the time of the restitution of all things. And who was this architype, the Alpha and Omega, the beginning and end of all things, whose image has been reflected in the highest work of creation—who was present when God appointed the foundations of the world—who talked with Adam and with Abraham—who wrestled with Jacob, and led the hosts of Israel, and guarded the children in the furnace of fire—whose hand inscribed the decalogue on the solid tables of stone—who wrote the characters of doom on the palaces of Babylon? No mere man or angel could thus assume the attributes of Omnipotence. Therefore we conclude that this glorious Being was truly God, even the Lamb slain from the foundation of the world, He who was manifested in the flesh, and who will hereafter appear in the glory not yet revealed, which He had with His Father before the world was.

And the Scripture speaks also of material pre-existent forms preserved in the heavens before time, in anticipation, as it were, of the grand scheme of man's redemption, according to the "determinate counsel and foreknowledge of God." Moses, in the mount, saw by vision a heavenly tabernacle; and David was shewn by the Spirit, a temple, according to the similitude of which things the earthly temple and tabernacle were to be

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fashioned, which were "a figure of the time then present." Were those merely ideal representations, plans designed by the heavenly Architect, shadowy and immaterial, like dissolving views or phantasmagoria? Or were they not (as we rather believe) actual realities, possessing form and materiality, even the great originals in the heavens, which God permitted His servants to copy, thus foreshadowing the glories which shall hereafter be manifested?

For thus we believe that these pre-existent indestructible architypes will be revealed to God's elect in a future state. And here on earth there are analogies which unite, by a mysterious chain, the things of time with those of eternity. There are patterns of the things in the heavens. Our precious stones are fragments of the glories of paradise. Even in the healing virtues of plants, and especially in the extraordinary properties of the coca leaf, which, without any other aliment, can for a time renew and reinvigorate the exhausted frame, we may trace some affinity with that tree of life whose "leaves" are for the healing of the nations.

In this imperfect state man cannot realise the glories which shall be revealed hereafter. The finite cannot grasp the infinite. That glorious city wherein the redeemed shall dwell, enlightened by the presence of God himself; that glorious reign of peace and renewal of earth's beauties predicted by the apostles and prophets; the future existence of the saints, when they enter the kingdom prepared for them before all time by the Father—of these we cannot form any adequate conception. They pass man's understanding; but through faith we receive them as facts, as realities. How God's designs shall be accomplished we cannot tell; but we are sure (for God has said it) that they will be fulfilled even to the uttermost, and a time will come when the vail shall be withdrawn.

Yes, when the creations of time have passed away, when the last record of this earth has been wound up, the last knell sounded—then the story of our race shall be fully told to the admiring universe! When the last scene is over, and this dispensation of sin and sorrow has ended, and the golden age of the poets, the Avatar of the Hindoo, the earnest expectation of the creature, the hope of the Christian, has come; when all, and more than all, which the prophets have predicted shall be revealed—then shall it be known what God has wrought! Then will be discerned, not only by faith, but by sight, how, despite all the evil entailed by man's disobedience, despite the wiles and malice of rebel angels and of Satan the arch-apostate, God has been ever carrying forward His great designs until

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the final consummation. Think not that there has been no progress made, no further development of the character of Jehovah, of a covenant God, no brighter light shed on the universe during this brief span of six thousand years. No! a mighty chasm extends between the first Sabbath, when God rested from His labours, and the future Sabbatismos, the "rest for the people of God." Never again shall the first scene in the mighty drama of life be repeated; never again shall that pathway of death be retraced by the sons of Adam. The rainbow of promise, the mighty arch of redemption, spans the void. God's work has ever been progressive. Man, fallen from his first high estate by the transgression of the first Adam, will be elevated to a far higher position through the sufferings and by the merits of his Saviour, who is the Mediator of a better covenant. The innocent but fallible inhabitants of Eden cannot be compared with the citizens of the New Jerusalem—with those who shall attain to the inheritance of the saints in light. Beautiful but fading was Adam's crown—theirs is of amaranth. Redeemed by their Saviour, they cannot perish, none can pluck them out of His hand. "There is therefore no condemnation." With Him they shall be exalted, they will behold the glory, as yet but partly revealed, which Christ had before the world was—which He will have when this world shall be no more! "For we, according to the promise, look for new heavens and a new earth, wherein dwelleth righteousness."

Art. III.—THE WORLD AND THE CHURCH.

It is the prophetical, not the practical, aspect of the Bible statements regarding the *World* and the *Church* that we propose to consider.

I. The World.—The word "world," so frequently used in the New Testament, we take as synonymous and co-extensive with "the seed of the serpent" spoken of in the first promise. The world and the serpent's seed are obviously descriptive of the same body, and under the same dark aspect,—sin and opposition to God. The name, "seed of the serpent," indicated its essential character of utter evil; and the name of the "world" intimated the universality of that evil,—its co-extensiveness with the earth which we inhabit. The first name was the proclamation of God's mind as to its *nature;* the second, as to its *extent.* Hence, the former name was

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peculiarly suited to the early ages of time, the latter to its closing periods. The name "world" would have been unintelligible and unmeaning if given at first; it was most awfully intelligible, explicit, and expressive, as given in later days. For, intimating, as it did, that the serpent's seed had become co-extensive with earth, and equivalent to its whole inhabitants, it declared that *sin* had so thoroughly overspread the earth, so completely pervaded it, that Satan had so obtained universal dominion in it, that to speak of "the world" was to speak of a mighty mass of sin,—to speak of the world was to speak of that which had become the kingdom of the evil one, a suburb of hell.

Before the first coming of Christ, when Israel was the separated nation, "a peculiar people," a Jew would understand by the term "world," the heathen kingdoms who knew not Jehovah; and hence even to them the name was one significant of evil and ignorance of the true God. When the Lord himself took it up and began to use it, He made it appear that there was a deeper meaning still involved in it,—that it was not a mere name for Gentile idolatry, but that multitudes in Israel were as truly of the world as the heathen around. He soon made it appear that there was another line of distinction to be drawn,—no longer merely between Israel and the Gentiles, but between one class of Israelites and another,—between those who were Israelites indeed, and those who were so but in name and by outward rite. It was this new distinction, this new classification, that the apostle announced when he said, "We are the circumcision, who worship God in the spirit, and rejoice in Jesus Christ, and have no confidence in the flesh." From this time the classification was not "Israel and the Gentiles," but "the Church and the world," bringing back the two bodies more exactly to the original distinction, the seed of the woman and the seed of the serpent.

Now, what we maintain in reference to the world is, that the prophets divide the history of the world into two great periods, one of darkness, and one of light; and announce to us as the great intersecting event,—the event which terminates the darkness and commences the light,—the coming of the Lord. Up till that coming, the world remains in all its strength of evil, one vast confederacy against God and His Church; after that coming, this confederacy is broken up, and clean swept away, to be succeeded by a world where all is holiness, and where the Church and the world, instead of being opposed to each other, shall be identical, not by the Church being merged into the world, but by the world becoming the Church. Prophecy

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paints the world both in its moral and its political aspect; it exhibits to us its essential character of evil, and its character as a great system, or number of systems, organised into kingdoms. In our Lord's statements we have its moral character displayed; and in the prophecies of Daniel and the Apocalypse we have its social or political developments.

1. *Let us first consider its moral or spiritual nature.* And respecting this we must speak briefly, as, from the numerous features of evil of which its character is composed, the full enumeration and illustration of these would occupy many articles instead of one. There is,—

(1.) *Its ignorance of God.* Even in its best estate, and at its highest pitch of knowledge, it was ignorant of God. "The world by wisdom knew not God," (1 Cor. i. 21.) Its very wisdom shut out God, and rendered it incapable of knowing Him. "O righteous Father," said the Lord, "the world hath not known thee," (John xvii. 25.)

(2.) *Its ignorance of the Son of God.* "It knew him not," says the apostle, (1 John iii. 1); and again, "He was in the world, and the world was made by him, and the world knew him not," (John i. 10.) It knows neither the Father nor the Son. It has shut its eyes and ears against both.

(3.) *Its rejection of the Holy Spirit.* "Whom the world cannot receive, because it seeth him not, neither knoweth him," are the awful words of the Lord himself, (John xiv. 17.) It knows not the Spirit: it will not see Him, it will not receive Him, it has rejected Him; it has rendered itself incapable of receiving Him. Oh, awful words of warning to the men of this world! Father, Son, and Spirit are alike rejected by the world. It is a world that wars against each person of the Godhead,—a world that has shut out the Trinity from its understanding and its heart.

(4.) *Its hatred of Christ.* "Me it hateth," says the Lord, (John vii. 7); and again, "Ye know that it hated me before it hated you," (John xv. 18); nay, and again, "Now have they both seen and hated both me and my Father," (John xv. 24.) Nor was this hatred of the Son of God a mere transient feeling or passive sentiment; it was deliberate, prolonged, malignant, open hatred,—hatred that often found vent to itself during the life of Christ, and which displayed itself in all the fierceness of its rage in His death. The cross of Christ was the summing-up of the world's enmity. It was the open exhibition of the real state of men's hearts. It was their most daring declaration of how much they hated Him.

(5.) *Its hatred of the followers of Christ.* "Ye are not of

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the world, but I have chosen you out of the world, therefore the world hateth you," (John xv. 19); and again, "The world hath hated them, because they are not of the world, even as I am not of the world," (xvii. 14.) Thus it was that the world identified itself with "the seed of the serpent," and served itself heir to all the serpent's malignity and hatred of the seed of the woman. Hatred of the Church of God, hatred of the saints, is one of the world's special characteristics. Have we incurred the world's hatred? If not, are we like our Lord? Are we and the world friends? Let us remember that the friendship of the world is enmity with God.

(6.) *Its subjection to Satan.* His name is, "The god of this world," (2 Cor. iv. 4); his legions are, "The rulers of the darkness of this world," (Eph. vi. 12); nay, he is described by our Lord as "he that is in the world;" dwelling in the world, just as the Holy Spirit dwells in the Church. "Greater is he that is in you than he that is in the world," (1 John iv. 4;) as if the world were the temple of Satan, just as the Church is the temple of the Holy Ghost,—as if the world were the great visible manifestation of Satan, the incarnation of the evil one, the true representative of hell.

(7.) *Its total wickedness.* "The whole world lieth in wickedness," (1 John v. 19,) says John; "This present evil world," says Paul, (Gal. i. 4;) both indicating its total ungodliness. Hence, also, it is said to "love darkness," "the course of this world" is spoken of as an evil course; and hence we are required to be crucified to the world,—to come out and be separate,—to keep ourselves unspotted from the world. It is in God's sight a mass of evil, a habitation of all unclean things. Its type is Egypt, out of which Israel was delivered; or Babylon, into which Israel was led captive. Its true and proper type is *Sodom,*—Sodom in the days of Lot, when ripening for the fire of heaven.

(8.) *Its spirit is the opposite of that which the saints possess.* "We have received," says Paul, "not the spirit of the world, but the Spirit which is of God, that we might know the things that are freely given to us of God," (1 Cor. ii. 12;) and just as Christ is "from above," so is the world "from beneath," (John viii. 23.) In principle, in feeling, in character, in deportment, and in spirit and in action, it is the opposite of that body which has the indwelling Spirit of God for its guest and guide and teacher.

(9.) *It becomes in the last days completely Antichristian.* It receives Antichrist as its Messiah; it adopts the Man of Sin as its king; it becomes thoroughly impregnated with the evils

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of the last days. We read, "All the world wondered after the beast," (Rev. xiii. 3); and again, "They that dwell upon the earth shall worship him," (xiii. 8); and again, "He caused all, both small and great, rich and poor, free and bond, to receive a mark on their right hand or on their forehead; and that no man might buy or sell save he that had the mark, or the name of the beast, or the number of his name," (xiii. 16, 17.) Such is the world!—a world of evil, a world of ungodliness, a world in which Satan has the mastery, a world which is in the end to become the vassal of Satan's great representative, the Man of Sin, the beast from the bottomless pit that makes war with the Lamb.

More of these characteristics we need not enumerate. These are sufficient to shew what the world is, according to God's own estimate. It is a thoroughly evil world, from first to last. Nor is it a world which, starting ill at first, gradually improves, flinging off the evil that adhered to it, and gathering into itself the good which did not originally belong to it. Its wickedness increases like a swollen flood, overflowing its banks as it is joined in its downward flow by innumerable tributaries. "Evil men and seducers are to wax worse and worse, deceiving and being deceived;" and it is in the last days that perilous times are to come,—times comprising within themselves all the concentrated iniquity of past ages. It is Satan's world, and therefore it resembles him who is its king and god. It passed into his hands at the Fall; it has continued in his hands ever since; and it is to remain in his hands till the day when Christ comes to bind him.

John wrote thus of the last days,—"It is the last time: and as ye have heard that Antichrist shall come, even now are there many Antichrists; whereby we know that it is the last time," (1 John ii. 18;) shewing us that the state of the world from his own day and onward was to be evil, not good, marked by the prevalence of Antichrists. And this Antichristian condition of the world is not to cease till the Lord come, as we read in 2 Thess. ii. 8, "Whom the Lord shall destroy with the brightness of his coming;" thus proving that the world is to remain an Antichristian world until the Lord arrive. Not till then will its evil condition be removed, and this earth, so long like hell, become a lower chamber of heaven.

The apostles Peter and Jude, also, tell us of the last days, commencing that period with their own time. And the picture which they draw of the world then is a fearful one indeed. It is full of mockers, "saying, Where is the promise of His coming?" (2 Peter iii.) and this mockery is only ended by the

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great day of God, the day of fiery vengeance upon the ungodly. The world is to remain a mocking, scoffing world till He come, at whom they have been mocking, to end their blasphemy, to make all things new.

In like manner, our Lord compares the days before His coming to the days of Noah. As in the days of Noah the whole world overflowed with wickedness, so does the Lord teach us it shall be with the world in the days preceding His arrival; and as the world's ungodliness in the days of Noah was only ended by the sweeping flood, that came not to convert, but to destroy, not to lead to repentance, but to consummate the ruin, so shall the world's ungodliness only be ended by the great flood of fire with which the Lord comes to visit the earth, overwhelming its guilty dwellers, and purifying their dwelling from the taint of sin and the ruin of the curse.

The second aspect in which God presents the world to us in the prophetic word, viz., the social or political, will not occupy us long.

In Nimrod, the mighty hunter before the Lord, we have the first specimen of a worldly kingdom with a worldly head. In him, and in his kingdom, it is most manifest that God is not. Selfish ambition, love of power, the desire of a name for greatness,—these are the characteristics of this founder of worldly empires. Such in general have been the features of the various kingdoms since. The world's empires have been in all respects like that world to which they belong and which they rule. In Egypt we see one of the world's mightiest kingdoms. It has drawn around it all the world's grandeur and pomp and wealth and power. Yet God is not in it. At one season we do indeed find it bowed down under the hand of God in the day of famine, and receiving Joseph for its governor; but with that exception, we find in its history nothing that a saint can admire. It knows not the true God; it swarms with idols; it persecutes God's people; it blasphemes the God of Israel. Such are the worldly empires in their best estate. They are not empires with which the Church of God can sympathise. Doubtless, God has set these kings upon their thrones; for by Him kings reign; and we know that kingly power is the ordinance of God, and the sovereign is meant to be the minister of God for good. Yet hardly ever have they fulfilled their mission. They have abused their authority, and trodden down the saints, and set at nought the King of kings.

The fullest exhibition of all this is in the seventh chapter of Daniel, where we have the leading features of the world's great

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monarchies drawn by the Holy Spirit. They are compared to four great beasts of prey: the first, a lion; the second, a bear; the third, a leopard; the fourth, a mixture of all kinds of brute form and ferocity. It is evident that by the savage natures of these wild beasts are symbolised the fierce and destructive characters of the monarchies which they represent. So that when God would speak of the world's kingdoms, He can find no figure to foreshadow their tyrannous, cruel nature, save that of beasts of prey.

The first of these four monarchies was the kingdom of Babylon; the second was the kingdom of the Medes and Persians; the third, that of Macedonia, or Greece; the fourth, the Roman empire, which subsists to this day. In these four successive monarchies we have the same exhibition of brutal power and cruelty, the same rebellion against God, the same treading down of the saints. They shew us the world's thrones as thrones of rebellion against its Prince, rejecting His dominion; "the kings of the earth setting themselves, and its rulers taking counsel together, against the Lord, and against his Anointed, saying, Let us break their bands asunder, and cast away their cords from us," (Ps. ii. 2, 3;) using their God-given sceptres to defy the God who gave them, turning their weapons against His Church, oppressing, persecuting, treading down, till the foundations of earth are out of course.

Such is the world, seen in its social or political aspects; still a world of evil; a world of ungodliness; a world in alliance with Satan; a world which disowns the King of kings.

For ages this has been proceeding. The world's kingdoms are not improving, they are not casting off their brutal form and assuming a shape and aspect more human, if not divine. They are still, as of old, the enemies of Christ and of His Church.

But what is the end? Let us look at Daniel and learn. After these four monarchies have lasted for ages, God at length interposes. And what is this interposition? It is the coming of His own Son to destroy and supersede them. When the fourth monarchy is in its strength, and the little horn which rises out of it is at its height, then the Ancient of days sets up his throne; and that throne is like the fiery flame, and its wheels as burning fire; a fiery stream issues and comes forth from before Him, thousand thousands minister, ten thousand times ten thousand stand before Him, the judgment is set, and the books are opened. Then the great destroyers of the earth are sentenced, the spoilers of the earth are spoiled, the oppressors of the Church are swept away. Up till

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that time of fiery judgment, during all these successive monarchies, unrighteousness has prevailed, with no possible interval of a millennium between; and now, when the judgment comes it comes with the advent of the Son of Man. "I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him," (ver. 13.) This coming of the Son of Man in the clouds of heaven—which must be what we call the Second Advent—is the termination of the world's monarchies. Up till His coming they had prevailed, and waxed mighty; now they become like the chaff of the summer threshing-floor. What proof can be plainer that the millennium cannot be before His advent?

And mark what follows on His coming. There is not merely the overturning of these old dynasties, there is the setting up of a new one. "And there was given to him dominion, and glory, and a kingdom, that all people, nations, and languages should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed," (ver. 14.) Thus upon the ruins of these four monarchies of earth there is erected a *fifth*, totally different in character, by the Son of Man himself, who then appears as the King of kings and Lord of lords. He comes to overthrow the rebellious potentates of earth. He comes to overwhelm their kingdoms in irrevocable ruin. He comes to shew the usurpers of earth that there is One mightier than they. He comes to end the long ages of misrule and tyranny and wrong. He comes to strike off the captive's chains, and to bid the oppressed go free. He comes to set up His own holy and glorious kingdom, the kingdom which cannot be moved, the great fifth monarchy, for which the earth has been longing, and for which the Church has been praying. Then that is fulfilled which is written, "I will overturn, overturn, overturn, till he come whose right it is." And then shall be heard the triumphant song of the universe, heaven above joining in the happy chorus, as they see the seed of the serpent consigned to darkness, and the seed of the woman filling all the earth,—"The kingdoms of this world are become the kingdoms of our God, and of his Christ; and he shall reign for ever and ever! Hallelujah!"

II. The Church.—The Church's history, in its great outlines, corresponds closely to her Lord's. Very many of the things spoken concerning Him apply to her; and the same two-fold division which we find in the revelation of the Father's purpose respecting Him, we find also respecting her. His path

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is to be her path, His life her life, both as respects the darkness and the light—the midnight now, the noonday hereafter.

And who or what is the Church? Men have misinterpreted and misapplied the name, fixing it exclusively on this sect or that sect, employing it as if it were restricted to the ministers of the Word, or priesthood, as they term them; but notwithstanding all man's perversions, the Scripture leaves us in no doubt as to what the Church of God really is. Looked at in the light of the long *past*, she is the eternally chosen of the Father; regarded in her *present* aspect, she is a company taken out of a world that lieth in wickedness; considered in reference to the elements of which she is composed, she is gathered out of every kindred, and nation, and tongue, and people. She is composed of the redeemed among men—not of one nation, but of all nations; not of one age, but of all ages; not of one clime or colour or rank or capacity, but of all climes and colours and ranks and capacities—the learned and the unlearned, poor and princely, white and black, Jew and Gentile, barbarian, Scythian, bond and free.

She has, moreover, many names and titles—given to her not by man, but by God himself. They are such as these: the family of God—the household of faith—the children of the kingdom—heirs of God, and joint-heirs with Jesus Christ—beloved of God—holy brethren—holy and beloved—saints—the daughter of the King—the bride, the Lamb's wife—citizens of the heavenly Jerusalem—the jewels of the Lord—the first-fruits of His creatures—the temple of the Holy Ghost—the habitation of God—the general assembly and church of the first-born. These are some of the names; and glorious names they are—titles worthy of our ambition, distinctions truly to be desired and sought after by us, to whom there belongs by nature nothing save dishonour and degradation, the lowest place among the fallen, the vilest name among the creatures of God.

These names, too, embody the Church's character, and history, and prospects—each one revealing a certain portion of that character, that history, and these prospects. And thus by a right arrangement and due exposition of these names, we might bring out the twofold division of God's purpose concerning her—the darkness of its first portion, the brightness of its second. But allowing these names to speak for themselves, and to fall into their proper places as we proceed, we take up the two sections of the Church's prophetic story under the following heads:—Her fewness, her suffering, her witness-bearing during the present dispensation, and then the reversal of all when her Lord arrives

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1. *Her fewness of number.* She has never yet been more than a handful in the earth in any age. The fact that we read but of one Abel, one Seth, one Enoch, one Noah, in these several ages before the flood, proves that the Church's numbers were then few. In after ages, when the historical record is fuller and more extended, the fewness of the Church's numbers becomes yet more manifest. Age after age we find her, not merely in the *minority*, but a mere handful—one Abraham in Ur of the Chaldees, one Lot in Sodom, one Joseph in Egypt, one Obadiah in the house of Ahab—a little flock, one in ten thousand. To this day the proportion is much the same. Sometimes it has risen a little, and again fallen; but still the variation has been a trifling one. The redeemed from among men have always been few. "Who hath believed our report, and to whom has the arm of the Lord been revealed?"

The prophets in the Old Testament often refer to this fewness of number, not only in the earth, but in Israel. Few even out of that chosen nation belonged to the redeemed company. Thus, to give but one instance, Micah speaks, (vii. 1,) "Woe is me! for I am as when they have gathered the summer-fruits, as the grape-gleanings of the vintage. . . . The good man is perished out of the earth; and there is none upright among men." When our Lord was on earth, He announced the same truth. His parables all embody this truth, and His statements as to the little flock, the strait gate, the narrow way, the few who find it; and then as to the wide gate, the broad way, the many going in thereat—are the most solemn affirmations respecting this that can be conceived. The apostles follow in the same strain—"Save yourselves from this untoward generation;" and the small success which they met with in the various cities where they preached the Word shews us how truly the Church was still the handful. "We are of God, and the whole world lieth in wickedness." And then, to seal up all, the Apocalypse proclaims the same solemn truth. First, in the epistles to the seven churches of Asia, we see not merely the little flock, but that little flock diminishing till but a few names are left. Then in the subsequent parts of the book, it appears most obvious that the followers of the Lamb on earth are few. Each seal, each trumpet, each veil takes for granted that the world is still under the dominion of the evil one. The martyrs under the eighth seal shew this in one age: the two solitary witnesses, slain at last, and left unburied in a world that hated them, the world wondering after the beast, all nations receiving his mark in the forehead or hand, the overwhelming judgments poured out on the earth, the description

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given of Babylon the great, the last great scene of slaughter predicted in the 19th chapter,—all announce the same truth, that the Church of God on earth has always been a handful. There has been no ingathering of the nations, no conversion of the world, nothing but a saved remnant of Israel and the Gentiles, an election from among men, a "people taken out"—not many wise, not many rich, not many noble; and even among the poor and the unlearned and the ignoble, but a few scattered ones: so that, as it was in the days of the apostles, so has it been ever since; under the preaching of the Word, "some mock, and some say, We will hear thee again of this matter;" and only certain men cleave unto us, such as Dionysius the Areopagite and a woman named Damaris—as "many as were ordained to eternal life believe," but that is all. This is the dispensation of "the election." Such is the purpose of the Father.

But we read of different scenes in the latter day. A nation is born in a day; and not only is the Church of the risen and the glorified a company which no man can number, but the multitude of saved ones on earth is like the dew-drops of the morning. And when is this? When the Lord appears. When He comes, it is with ten thousand of His saints—the multitude that no man can number—the armies of heaven; then, instead of appearing as the few gleaning-grapes when the vintage is done, His saints are as the dew-drops of the morning, not less for their numbers than their sparkling beauty.

2. *Her suffering.* She follows in the footsteps of the man with the bruised heel. In Abel we have a specimen of what the Church in all ages is to be,—envied, hated, persecuted. From Abel's day to this, her condition has been the same. Sometimes her cup has been bitterer than others, sometimes it has been death, at others mere reproach and shame, but still we find it true. "All that will live godly in Christ shall suffer persecution;" "Through much tribulation we must enter the kingdom of heaven." Sorrow, weariness, hatred, isolation, loneliness,—these have been the Church's lot in ages past, and are to be so till the Lord come. There is not one hint given of any amelioration of her circumstances till the Lord come. She is to remain a stranger and a pilgrim, a wanderer and a wayfarer, unacknowledged and unhonoured, hidden and under disguise. "For it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is." The parables of the Lord in several parts refer to this. In the Acts of the Apostles, the apostles forewarn the disciples of this. The epistles assume this as

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their very basis; and the Revelation unfolds to us successively the Church's sufferings, increasing towards the end, and then gloriously terminated by the appearing of the Lord. Hear such passages as these:—"Be patient, brethren, unto the coming of the Lord; . . . . be patient; stablish your hearts; for the coming of the Lord draweth nigh." "It is a righteous thing with God to recompense tribulation to them that trouble you; and to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven, in flaming fire taking vengeance on them that know not God; who shall be punished with everlasting destruction from the presence of the Lord, and the glory of his power; when he shall come to be glorified in his saints, and admired in all them that believe." It is the appearance of the Lord that ends the Church's warfare, that rewards her patient waiting, that gives relief to all her sufferings, that takes off her weeds of widowhood, that dries up her tears, and places her upon her throne.

3. *Her witness-bearing.* It is as a Noah in a crooked and perverse generation that she stands forth. She is the salt of the earth; she is the light of the world. There is nothing in these figures to imply that her testimony is to be acknowledged, and her message received universally. Nay, in the Revelation her witness-bearing is represented as being at last utterly arrested, her light quenched. For let us give to the witnesses what sense we please, still it is plain from their prophesying in sackcloth, their rejection and death, that the Church's testimony is to be brought very low. The gospel of the kingdom is to be preached to all nations, but only for a witness, and then shall the end come. The preaching of that gospel is for a testimony, not for universal acceptance; for the ingathering of the election, not for the conversion of the world. The result of the apostles' testimony in the first ages is a specimen of what the Church is to expect during the present dispensation. Let her not count upon having her report believed by all, or imagine that her present testimony is to be the instrument of regenerating the world or bringing about the glory of the latter-day. Her faithful witness-bearing shall not be fruitless. It will fully accomplish the Divine purpose. It will be blest for gathering in the elect, preparing the members of Christ's body, and making ready the bride, the Lamb's wife. It shall not return void to herself, nor to Him whose witness she has been. But the introduction of millennial joy and glory, the salvation of Israel, the destruction of Antichrist, the conversion of the world, the regeneration of earth,—those are things which God has not given to her to accomplish; He has kept them in

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reserve for His own Son in the great day of His appearing. In that coming glory she shall have her share, yet not as the doer of the work, but spectator of her Lord's wondrous doings, and partner with Him of the throne and the glory.

Such, then, is the Church's condition during the present dispensation. Her history resembles her Lord's. It is through shame that she passes to glory, through weakness to strength, through helplessness to power, through poverty to riches, through sorrow to the everlasting joy. She does not enter at once upon Canaan and its joyous fruitfulness and rest and beauty. There is Egypt, and there is the wilderness! These must come first. Canaan will be reached in due time, but there is something between. For all that will live godly in Christ Jesus shall suffer persecution, and it is through much tribulation that she must enter the kingdom. And not till her Lord returns, and she is caught up into the clouds to meet Him, not till then is her warfare ended, or Satan bruised under feet, or tears wiped away from her eyes. Till then she is a pilgrim upon earth, a stranger here.

In illustration of this, look at our Lord's parable of the injured widow, (Luke xviii. 1.) It is a parable spoken to set forth the character and posture of the Church in her Lord's absence, during the whole interval between His first and second advents. Her name is *Widow*, the opposite of the apostate church, whose boast is, "I am no widow." She has an adversary,—one in power, one that oppresses and injures her, and against whom she cannot contend. She cries continually day and night to the judge for the vindication of her cause, and deliverance from the hand of her enemy. And what does our Lord give as the judge's answer to this cry? "Shall not God avenge his own elect, which cry day and night unto him, though he bear long with them? I tell you that he will avenge them speedily." And to shew us that this day of deliverance is not till the Lord's coming, and that the Church is to remain an oppressed widow till then, he adds, "Nevertheless, when the Son of man cometh, shall he find faith on the earth?"

Take the parable of the sower, we find the same solemn truth. Even in those places where the seed is sown, only one part out of four bears fruit. Or take the parable of the tares and wheat, (Matt. xiii. 27–43,) we see the mixture remaining till the great harvest-day, when "the Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity, and shall cast them into a furnace of fire: there shall be weeping and gnashing of teeth. *Then*" (but not till then) "shall the righteous shine forth as the

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sun in the kingdom of their Father." Or take the parable of the ten virgins. Even in the professing Church, even among those who are waiting for the Bridegroom, there are five *foolish* virgins; and this not during some early part of her history, but towards its close; yea, just when the Bridegroom appears.

Or take the Lord's comparison of the days before His coming to the days before the flood. He evidently wishes us to understand that the Church on earth during that period would be, like the Church in Noah's days, reduced to a handful. And then, just when the Church has fallen away to a mere handful, and the world has multiplied in evil-doers, and grown also in crime, just then the Son of Man appears. Even so are the days of Lot compared with the days before the Advent, and for the same reasons: just as there was but one Lot in Sodom, so shall there be but a few in the world, of saints, in the last days; and just as the fire and brimstone overwhelmed the inhabitants of Sodom while Lot was rescued, so shall the flaming fire that goeth before the Son of Man consume the world of the ungodly, while the remnant of believing ones are safely carried out of the fiery judgment, and lodged in their Zoar, the cloud of the glory into which they are to be caught up when the Lord appears.

Or take the Lord's prediction on the Mount of Olives, a prediction which, commencing with His own day, embraces the history of the Church till He comes again. From it we learn her position in the world. She is hated, persecuted, delivered up. Many of her own members are offended; nay, they betray one another, and hate one another; and when iniquity abounds, the love of many waxes cold. All this goes on, getting worse and worse, till the Son of Man is seen coming in the clouds of heaven, with power and great glory, (Matt. xxiv. 29, 30.)

We enter upon no further passages nor proofs. These are enough to teach us what the Church's history was intended to be. It was to be of a twofold character: first darkness, then light—first sorrow, then joy—first tribulation, then triumph. And this long line of the Church's prophetic story is intersected at the same point with all the other similar lines; and that which intersects it is the Lord's own coming. Not before this is her reproach to end, or her sorrow to be turned into joy. Till then she weeps. Till then she is a widow. Till then she sits in sackcloth. Till then she is a homeless wanderer.

But in that day of her Lord's appearing she puts off her weeds of widowhood; she is clothed with the heavenly raiment befitting the daughter of a King,—daughter of the King of

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kings; she is glorified, and made like unto her Lord; she is crowned and enthroned by the side of her Redeemer-Bridegroom; she enters the New Jerusalem in triumph; she takes possession of the paradise of God; she hungers no more, neither thirsts any more, neither does the sun light on her, nor any heat; but the Lamb that is in the midst of the throne leads her to the fountains of waters, and God himself wipes away all tears from her eyes.

Art. IV.—NOTES ON THE BOOK OF REVELATION.

Chapter XII.

I. Two great signs in heaven, the woman clothed with the sun, and the dragon —Flight of woman, (ver. 1-6.) II. War of Michael with the dragon—The latter cast upon the earth, and his rage against the woman and her seed, (ver. 7-17.)

This chapter acquaints us with the Church of Christ, informing us of its glorious character; but also with her suffering and persecution, which it has to endure through its great enemy the dragon, more particularly after he is expelled from heaven. But it will be preserved by the marvellous help of its Lord, in the midst of peril and death, and come out of all, purified, and meet for its glorious destination. The Church of Christ, or the Church militant, runs parallel with the whore, or Antichristian apostate church. But as their great contrast will appear particularly glaring at the end, under the reign of the beast, and the second part of this book treating especially of events referring to the last days, we shall then be particularly made acquainted with that part of their history. (See chaps. xii. and xvii.)

Ver. 1.—Let us observe here, this is a description of the Church of Christ as it *will appear after* the expiration of the third woe, or after its purification; and properly represents it in its millennial glory. Hence this representation applies, in the final sense, to God's ancient people, who, after their national conversion to Christ, will form the crown of the Church during those thousand years. It is called "a great sign in heaven," which shews that it is not a real woman, but an emblem of the Church of Christ, as the whore is of the church of the dragon. Satan has always imitated Christ. Did Christ come to establish a holy catholic Church, in which the gospel should bear rule? He did the same by the whore, or Popery.

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And will Christ come to set up a universal kingdom, in which He will reign supreme? (See Zech. xiv. 9; Dan. ii. 44; Rev. xi. 15.) Satan will attempt the same through the beast.

The sun with which she is clothed is emblematical of Christ, "the Sun of Righteousness." (See Mal. iv. 2.) "The moon under her feet," shews that it tramples on the borrowed light of worldly wisdom, which is at best variable, and cannot impart any warmth or vigour to the soul. "The crown of twelve stars," is regarded as denoting the twelve apostles, answering to the twelve tribes of the children of Israel. This circumstance renders it very probable that this woman, the very contrast of "the mother of harlots," does represent especially the millennial Church.

Ver. 2.—This representation implies that the Church of Christ has been the mother who, through the operations of the Holy Ghost, has born children to God. And this has generally been amidst suffering. All God's children are training for His kingdom in the midst of trials, and suffering both from within and from without. The Church's travailing may signify its "earnest expectation" for the coming of its Lord. "For when Christ shall appear, then shall all his people appear with him in glory." It is its constant prayer and effort to see the image of Christ produced in all that profess Him. The exertions of the different missionary societies in our days may be regarded as a proof of this. But, as we shall see, ver. 5, the travailing pain of the Church has special reference to the birth of the highly privileged body of saints who, as the spouse of Christ, will share in the first resurrection, and reign with Him. (See chap. xx. 4, &c.; chap. v. 10.)

Ver. 3.—"Another sign," or wonder, &c. The dragon is a representation of Satan, (ver. 9.) The fiery red colour expresses his infernal wrath and bloodthirsty nature. The seven heads, besides having a mystical reference to chap. xvii. 10, denote his great knowledge and spiritual power. The ten horns imply his numerous allies and regal power. (Comp. Dan. vii. 24; Rev. xvii. 12.) The seven crowns shew his pretended greatness and majesty, as lord and ruler of this world. (See John xii. 31; Eph. vi. 12.) The beast (chap. xiii.) is his counterpart. From chap. iv. to chap. xii. no mention is made of the dragon; but henceforth he appears as the cruel enemy of the kingdom of Christ on earth, till (chap. xx. 10) he is finally and for ever removed. From what is here stated of Satan, it is clear that he was a glorious being before his fall. His name, "Lucifer," likewise implies this, which means "a light-bearing angel."

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Ver. 4.—It has been Satan's endeavour from the beginning to draw the stars, or teachers of the Church, into error and delusion, (chap. ii. 13–20, iii. 1–15, &c.) He will, however, do so especially in his last assault upon the Church, (ver. 12,) which will no doubt occasion "the falling away" spoken of by St Paul, (2 Thess. ii. 3,) and hasten the appearing of "the man of sin." The devil will prepare him the way. He will draw the ministers of the Word into temporalities, and make them and their people rest in mere forms of religion, as we see now in abundance. The movement, both in the Popish Church and in many others who resemble her, is very ominous.

Let us observe the Popish attacks on Protestant missions. They generally proceed to places where there are flourishing missions already, instead of commencing a work where nothing has been done. Thus it *has been*, and *is now*, and *will be more determinately* in the last days, when "the dragon stands before the woman," ready "to devour her child as soon as it is born."

Ver. 5.—Notwithstanding all the efforts of Satan, the woman brings forth her "man-child," or the body of Christ; or, according to vers. 10, 11, the highly privileged band—conquerors of Satan—"who overcame him by not loving their lives even unto death." It would thus appear that their being caught up to God, means, that after their birth to a spiritual existence they died as martyrs. They were born to a heavenly state, having died in defence of their testimony. Some think that the 144,000 (chap. xiv. 1) denote this "man-child." However, the Church, by its efforts to extend the Saviour's kingdom, is daily adding new members to Christ's mystical body, who are removed out of this world in order at last to come with Him and to grace His triumphant entrance into His blood-bought inheritance, and then to reign with Him. (See chap. xix. 14, xx. 4; Dan. vii. 27.) They are the first-born, (Heb. xii. 23;) and their rod of iron is emblematic of their reign, as well as of their power. We have to add, since the effects of the seventh trumpet do not commence before ver. 7, and the third woe begins only in reality with ver. 12, therefore vers. 1–5 must be regarded as introductory to the events of the seventh trumpet.

Ver. 6.—Agreeably to our expressed opinion, we believe that these events have had their typical or partial fulfilment in times gone by: hence also the flight of this woman. The Church of Christ can never be destroyed. It is remarkable, that the countries where the apostles planted Christianity are now in darkness. The candlestick has been removed. The

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increased ignorance of the truth, and superstition of all kinds, towards the ninth century, has led to this. The Church of Christ migrated, or the candlestick was removed, into the North of Europe, which was then a wilderness, being in a state of barbarism. Two Greek missionaries, Cyrillus and Methodius, introduced the gospel, particularly into Bohemia, about the ninth century, by translating the Scriptures into the language of that country; and formally established a Christian Church there. And though Bohemia afterwards fell into the hands of Popery, which extinguished the light of the gospel again, yet there remained a seed, from which the Waldenses, Hussites, &c., took their rise. God prepared this place for it, therefore she could not be destroyed entirely, only hid.

This flight commenced already with the rise of Mohammedanism in the East, and Popery in the West, or in the beginning of the seventh century. And her sojourn in these parts will continue till her Lord will appear in glory, who will then make an end of antichristianism. By God's providence, it is to be fed in the enemy's land; and, amidst all manner of adversity, will be fitted for her heavenly Bridegroom. But that portion of the Church of Christ which will have to pass through the great tribulation, lasting three and a half years, will especially experience a very gracious preservation. Those that are *in* Christ, and *abide in Him*, will have nothing to fear, let come what may. (Comp. Isa. xxvi. 20, 21; Rev. iii. 10, &c.) I abstain here from entering into dates, believing as I do, that we have not as yet sufficient data from which to reckon. I have already expressed my opinion, that I expect the *literal fulfilment* of "the 42 months, the 1260 days, or time, times, and half a time," which evidently are all the same.*

Ver. 7–13.—Here we have the casting out of the devil from heaven. Mark his four characteristic names.

Ver. 9.—This passage teaches us, that the hosts of the invisible world are engaged in order to bring about God's gracious purposes with regard to this world. (Comp. Dan. xii. 1.)

Ver. 7.—Michael here is a real angel, an archangel, (Dan. x. 13, 21, xii. 1,) one who has a host of angels under him; and he is the protector of God's people. According to Jude 9,

* The year-day theory is a large question, for which we have no room in these Notes. Instead of it, as shewn above, I consider the *partial,* and *typical,* and *final* fulfilment of these prophecies to be most consonant of the whole tenor of prophetic Scripture. Dan. ix. 24 makes an exception, and this for a good reason, because the Hebrew word and the whole passage demand it.

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he fought with the devil about the body of Moses. Let it be remembered that the devil, though conquered, has still great power. The conflict between Michael and the dragon is in the invisible world, and is briefly alluded to in Dan. xii. 1. It falls into the days of the beast, shortly before his manifestation in his last form. Israel's national restoration and salvation will follow upon it, which will be consequent of our Lord's appearing. For Israel's conversion, as a nation, and Christ's coming, are seemingly simultaneous events. (See Zech. xiii. 9; Matt. xxiii. 39.) With this war in heaven commences the real execution of the events embraced by the seventh trumpet, which is of all the most important.

"Human sin," says a living author, "has given to Satan a title, drawn from the righteousness and holiness of God, against man; whereby standing, as it were, on the side of justice, he becomes the accuser of the brethren. It is the sufficiency of Christ's redemption alone that enables God, in consistency with His holiness, to screen the guilty; and, by casting out the accuser, to shew that He is the Friend of the accused."

Ver. 7, 8.—Here we learn that, before this conflict, Satan had access to heaven, which he employed in accusing the brethren. By vilifying their characters and motives, he shewed his claims to them. (Comp. Job i. 1; Zech. iii. 1, &c.; Luke xxii. 31.) The ground of this expulsion of Satan is Christ's death. By that mysterious act he was overcome, (Col. ii. 15;) and ever since, as the host of believers increased, his claim to the race of Adam has diminished. Every redeemed and glorified soul, as it is a jewel in our Saviour's crown, so is it an additional link in the chain that will bind Satan at last. (See chap. xx. 1, &c.) Let us understand that though Christ overcame Satan for us, *in Him*, and *through His grace*, we must overcome him ourselves. (See ver. 11.) However violent the assaults of the devil may be against Christ's Church, they are only the struggles of one who is already wounded unto death. The four names which are given him here denote his vile character, and that he is the same who was always the enemy of man.

Ver. 10–12.—A glorious song of praise is now heard by the apostle, raised by the inhabitants of heaven. They praise God that He has at last expelled the accuser of the brethren. He has lost now his claim on them—his cause is lost, and this for ever. The redemption that is in Christ Jesus will now take full effect. Hence these heavenly worshippers sing, "Now is come salvation, and strength, and the kingdom of our God, and the power of His Christ." (Comp. chap. xi. 15.) But

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what a marvellous forbearance is this in the Lord, suffering this enemy to carry on his unrighteous claims so long!

Ver. 11.—Let us notice here the weapons with which those believing brethren overcame Satan. The blood of the Lamb protects us against the assaults of Satan, as the blood of the paschal lamb protected the Israelites against the destroying angel in Egypt. "The word of their testimony"—because they believed, therefore they confessed their blessed Master, and were faithful even unto death. These *have been* and *will be* the means whereby saints overcome the devil. As in Job's case, he said, "Let me but touch him;" so here he wished only to bring them to the test whether they could seal their testimony with their blood. As the saints in both pagan and papal persecutions had grace given them to bleed and die for Christ, so it will be granted them in the persecution of the beast.

Ver. 12.—The redeemed in heaven rejoice that at last the great enemy has been expelled from the heavenly regions; but they are at the same time sympathising with their brethren upon earth; because the most cruel assaults await them during the third woe, which they announce, and which Satan's rage will occasion. Powers of darkness hitherto unheard of will manifest themselves, and events will happen, in rapid succession, such as will cause the greatest consternation. Matt. xxiv. 21, 22, and Luke xxi. 25, &c., foretell them. "Earth and the sea," (as noticed chap. vii. 1,) mean Asia and Europe. The latter will be especially visited by the third woe. (See chap. xiii. 1.) Satan's rage will be furious, because he knows that he has but a little time before being shut up in the bottomless pit, (chap. xx. 1, &c.;) and before Christ will for ever deprive him of his usurped dominion.

The various assaults which the devil has made upon the Church from the beginning, have only been typical fulfilments of this coming one, which will far outdo all those that preceded.

Ver. 13–16.—This persecution of the Church embraces the several persecutions of true Christians by Antichrist, or the agent of the devil. Her relation to the State has varied often, and will yet vary till the millennium; but as Christ has protected her, so He will do to the end. "All praise in heaven and earth is given to Him." As mentioned above, chap. x., in the introduction, the events of the seventh trumpet no longer run *successively* or *historically*, as in the earlier parts of this vision, but *parallel* to each other. The great red dragon, ver. 3, is the same as in ver. 13; and the woman mentioned in

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ver. 1 and 6 is the same as the one in ver. 14. Yet they are different in their characters and situations. In ver. 6 the woman *was to be fed,* and *had a place prepared of God;* consequently was not established, but only suffered. In ver. 14 the woman flies into *her own place,* and *nourishes herself,* and is therefore *established* and *provided for.* While the former, then, is poor and cared for by the Lord, the latter is rich and is provided for by the States in which she exists. And as "the time, times, and half a time," in a *primary* sense, apply to Satan's persecutions of the Church from the beginning, so, in the *literal* or secondary sense, they refer to the last great persecution under the reign of the beast, lasting three and a half years.

The "wings of a great eagle" denote worldly powers, (comp. Ezek. xvii. 3, 7,) and, in a primary sense, may mean the Eastern and Western powers of the Roman Empire. They have protected the Church, as well as the kings and monarchs that afterwards arose from that empire. They protected her against the Turks, and Mohammedans in general, who may be fitly represented by the "water-flood" which "the serpent cast out of his mouth" in order to destroy the woman. But "the earth helped the woman," &c. *Water* signifies people. (See chap. xvii. 15.) Applying it to the Church's *past* history, it means the Turks, who in the year 1603 besieged Vienna for the second time. Timur, or Tamerlane, a powerful Tartar chief, invaded the Turkish dominions, and weakened them greatly, and thus prevented the Turks from pursuing their conquests in Europe. Likewise, in later times, the Turks were occupied in wars with Persia, and their power was greatly lessened. Lastly, Russia has disabled that power altogether. But in as far as this passage has reference to the Church's *future* history, we must wait, as regards its application, till the time arrives. We shall probably soon see the beginning of these events. But whatever there is yet in store for the Church to try it, the same Lord who preserved it hitherto, and even enlarged her borders in the midst of persecution, will preserve it to the end.

Ver. 17.—This verse is introductory to the following, and shews that the events recorded in chap. xiii. are occasioned by the wrath of Satan. Not able to destroy the Church itself, he goes to persecute those who, by the instrumentality of her numbers, have been brought to a knowledge of the truth. Here are all included, who by various means, especially missionary efforts, have been gathered into the Church. The Eastern and Western Antichrists, as some call them, have always been

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instruments of Satan in impeding the progress of true religion. But the coming opposition will surpass all that has gone by. It will be "the night when no man will be able to work." There have been several persecutions in Europe against Christians, as Church history informs us, but none hardly against Christianity as such. The French revolution, in the year 1790, affords an instance of Christianity being cast out. But that movement was a striking type of what we have to look for. Satan, through his vicegerent, the beast, will seek to banish the Christian religion altogether from the earth.

Chapter XIII.

1. The beast arising from the sea, and his doings, (vers. 1-10.) II. The beast arising from the earth, or the false prophet, (vers. 11-13.)

The things which in chap. xii. were prepared in *an invisible* manner, are in this chapter brought *upon the stage of this world.* The devil is here described as marshalling all his powers in order to secure and perpetuate his kingdom. The greatest power will be vested in the beast, (ver. 2,) who will represent all wickedness and enmity against the kingdom of Christ on earth, in the most concentrated form. And this enemy, with his allies, Christ will destroy Himself; no human power will prevail against him; patient endurance on the part of God's people will be the only weapon. (See ver. 10 and chap. xiv. 12.) Here all that Scripture says of Antichrist, reaches its climax. Here we have the development of the history of the beast, (chaps. xi. 7, xvii. 8,) in his real satanic form. Let it be well understood, not all the characteristics, from chaps. xiii.–xix., appear at once in the same form in the beast. But the wicked deeds and infernal qualities which developed themselves in a series of years, will be all concentrated in the *personal* last Antichrist. The seven kings, chap. xvii. 10, (represented by the seven heads, ver. 1,) are not existing at the same time: we read, "Five are fallen, one is, and the other is not yet come: and when he cometh, he must continue a short space. And the beast that was, and is not, even he is the eighth, and is of the seven, and goeth into perdition." This beast, being one with that mentioned in ver. 1, as the real Antichrist, he will exercise *worldly* power; whereas the second, (ver. 11,) *ecclesiastical.* He is called the false prophet, because he will lead men away from Christ to follow Antichrist. And the remarkable and characteristic feature in the first beast is, that it *takes precedence* of the ecclesiastical power; whereas the Pope has always aimed at *supreme*

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power, and has exercised it whenever he could. This fact may shew that an advanced stage beyond that of Popery, antichristianity, is here implied.

Ver. 1.—St John, in his vision, was placed on the sea-shore to see what Satan would do in Europe. Sea is here put in contrast to earth, ver. 11. (Comp. chap. x. 5.)

As Daniel, under the images of strong and fierce beasts, represented powerful worldly kingdoms, (see Dan., chaps. vii. 2–5, &c., viii. 3–5, and xx. 21;) so saw John here, under such a beast, the Antichrist, and that in his last most cruel form. The original word signifies "a tearing beast," (θηρίον,) to denote his bloodthirsty character. In reference to his seven heads and ten horns, we would say, that he is thus represented because he is the very facsimile of the dragon, (chap. xii. 3.) Satan endows him with all his power and authority, (ver. 2.) There seems, however, a marked difference in this beast when rising up from the sea and when ascending from the bottomless pit. It is the same beast in both cases, but under different aspects. There is an advance in his infernal qualities. He will not at once arrive at maturity in wickedness. The dragon will give him his power just before the three and a-half years during which he will reign supreme, (ver. 7.) The seven heads belong essentially to the beast, and denote his blasphemous pretensions to be God upon earth. The ten horns signify the divided Roman Empire as it will be at the last, (see chap. xvii. 12,) who support the beast, (chap. xvii. 12, 13. Comp. Dan. vii. 7–24.) The ten horns, in the revised Greek text, stand before the seven heads, which indicates that they will exist before the beast comes into power.

Ver. 2.—Here we are made acquainted with a power that derives its authority and strength, not from on high, but from the infernal regions, from the devil. It maintains itself also by diabolical influence, lying wonders, (2 Thess. ii. 9, 10,) and the most barefaced lies and blasphemous pretensions. The beasts with which it is compared express its qualities as cunning, relentless persecution, and lion-like language.

In a *primary* sense it denotes Popery as it is presented to us in the history of the Church. Popery has never been gaining ground but by deceit and persecution, the infernal court of the Inquisition, and most daring presumption, in which it was favoured by the lamentable blindness and ignorance of the times. Popery, being the offspring of Satan, is incurable; it cannot be reformed; it is a caricature of Christianity, invented by the devil, in which he imitates Christ. How awful to play with this monster of iniquity! The Pope was originally

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nothing more than a common presbyter or bishop, and up to the eleventh century was subject to the emperor. His great power, both in Church and State, was solely obtained by his proud and persevering arrogations, favoured by the most lamentable ignorance and superstition. It must, however, be recollected, that the description here represents Popery in its *last form*, or under its last head. (See chap. xvii. 10, 11.) In fact, the beast will be one of her illustrious sons, under whose reign of terror Popery herself will be destroyed by his ten confederate kings, (chap. xvii. 16, 17.) We must further notice, that this beast will be a concentration of the wickedness of the four beasts which Daniel saw (chap. vii.) in separate forms. They are enumerated here in the reverse order, because the beast himself represents the fourth, or the Roman power. In him will be fulfilled literally and fully what is foretold 2 Thess. ii. 3, &c.; 1 John ii. 18–22; and Dan. xi. 36–38. (Comp. chap. vii. 8, 20, 25, &c.)

Ver. 3.—Here we have an important mark of the beast, which is repeated ver. 12–14. (Comp. chap. xvii. 8.) One of the seven heads John saw as wounded to death by a sword; *i.e.*, by a regal power. It was killed *politically*. In as far as this applies to Popery, this mortal wound was inflicted on it, in the year 1792, by infidelity, which caused the French revolution, out of which the first Napoleon arose, who deprived the Pope of all worldly power, and deposed him. But his deadly wound was healed again, by being reinstated in his former power. It is true, the revolutions of 1848 caused him again to fly, and he could be sustained and secured only by French bayonets. But though menaced and enfeebled by his own children, he is not yet gone. The Jesuits, and the rest of his supporters, are quacking and clamouring all over the world, in order to keep their poor Pope in his worldly and spiritual power. It may really be said that "the whole world is wondering after him."

However, Popery is doomed; it will become worse and worse, and be destroyed. Its adherents will rally around the beast, which Satan will set up and endow with his own power. Thus, open infidelity will prevail. The history of Popery, extending over centuries, will be acted over by the beast and his allies in a few short years. The only difference between them will be, that the beast, after his rise from the bottomless pit, will manifest a cruelty and diabolical wickedness incomparably more dreadful than Popery exhibited in its worst forms. (Comp. Matt. xxiv. 21, 22.)

Ver. 4.—As those who worship Jesus Christ worship the Father, because God has made Jesus both Lord and Christ, so

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those who worship Antichrist worship the devil, because he gives him his power. It will come to this, that both principles and actions, though devilish, will be regarded as divine. (See 2 Thess. ii. 10–12.) Not receiving and loving the truth, will lead to this fearful state. Many are already so blind that they call "black white, and white black." And many, attempting to oppose this power, will succumb in their conflict: it hence will be said, "Who is able to make war with him?"

Ver. 5.—The four principal inimical powers in this book—(1.) The beast from the sea; (2.) The beast from the earth; (3.) The whore, or the antichristian church; and (4.) The ten kings—have severally a *twofold* manifestation; and they appear in a more aggravated form in their second appearance than in their first. The dragon only is always alike.

About the expression, "And there was *given* unto him," &c., let us observe: Sin, as such, belongs to man, from which he may be delivered by genuine repentance. But if this be neglected, and sin manifest itself in this or that form, then God employs and directs it, as in the case of Pharaoh, as suits best His designs in the government of this world. (Comp. 2 Thess. ii. 11, &c.) The *typical* and *antitypical* Antichrist speaks great things and blasphemies, (see ver. 1, and Dan. vii. 8, 20;) but the last will be the worst, since he will boldly, not merely by implication, "deny both the Father and the Son." This blasphemer and the "two witnesses" (chap. xi. 3) will exist at the same time. (See under chap. xi. 3.) These forty-two months will be the reign of terror, or "*the great tribulation*" of the beast.

Ver. 6.—There is a marked advance in the wickedness and daring of the beast. In the foregoing verse he is represented as a blasphemer in a general way. Here "he opens his mouth in blasphemy against God." Three kinds of blasphemy are named:—

(1.) Blasphemy against the name of God.
(2.) Blasphemy against His tabernacle; and,
(3.) Blasphemy against them that dwell in heaven.

The beast will blaspheme God openly, as manifested in Jesus Christ, who emphatically is the name of God. He will blaspheme His tabernacle, or the place of His highest manifestation. The popes did so, by assuming the power to *open* and *shut* heaven at pleasure. He will blaspheme those that dwell in heaven, by denying salvation to them, or by declaring them heretics, while he canonises as saints such who *are* and *have been* the worst of men. One of the popes did so in the case of Dominicus, the wicked inquisitor. In fact, this monster will

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induce men to indulge in "the lust of the flesh, the lust of the eye, and the pride of life," which is gaining fearful ground in our day.

Ver. 7.—It is remarkable, the words, "And it was given him," occur four times in this chapter. (See remarks on ver. 5.) He will oppress and kill the saints, as the popes have done the Waldenses, &c., (Dan. vii. 21.) They cannot be overcome, because they are founded on the Rock of ages, (Matt. vii. 24, 25.) Their faith will sustain them. Popery has extended its power over the wide world; but its last head will subdue mankind still more completely. What is translated "kindreds," means "tribes." Therefore, many of the Jews will be subject unto him. In fact, many will acknowledge him as their Messiah. He will suit their carnality of mind. His worldly kingdom will be what they wish for. He is that other of whom Christ says, (John v. 43,) "If another shall come in his *own* name, him ye will receive."

Ver. 8.—It is to be observed, that from this verse the *future tense* is introduced. This seems to indicate that henceforth *exclusive* mention is made of the Antichrist or beast spoken of by St Paul, (2 Thess. ii. 2; Dan. xi. 36–38,) whom "the Lord will consume with the spirit of his mouth, and with the brightness of his coming," (2 Thess. ii. 8.)

"And all that dwell upon the earth," &c. This denotes everywhere in this book the earthly-minded, who make earth their portion. (Comp. chap. i. 7, iii. 10, xi. 10.) Those only will overcome who are chosen of God in Christ, whom He foresaw in His eternal mind as His own. (See 2 Thess. ii. 13; chap. xvii. 8, xx. 15.) The power which the popes have ever possessed will be far outdone by that of the last Antichrist. Infidelity and superstition will be united under him: nay, as in our Saviour's time, the Pharisees, Sadducees, and Herodians, were united against Him, the personified truth; so it will be at the time of this monster of iniquity. Satan will manifest his utmost rage and arrogance through this "Man of sin, the son of perdition," being actually worshipped in his person; for so far as that fiend can appear in human form, he will be seen and adored by all whose names are not written in the book of life.

Ver. 9.—This warning implies that there will be, alas! few who have ears to hear. Now, now, while the day of grace lasts, oh, harden not your hearts! It will be impossible to come when this moral darkness has once set in. "Work while it is day," says our blessed Lord; "night cometh, when no man can work."

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Ver. 10.—Worldly weapons will not avail anything in this last conflict. No earthly power will prevail against this array of satanic power. Christ himself must come—the Lion of the tribe of Judah hath prevailed, when, as "the Lamb of God," He died upon the accursed tree. Let us remember the words, "and it was given him," &c. It is to be so. Thereby the measure of sin of the wicked will be filled up, and the saints fitted for the glorious change that awaits them at the appearing of their ever blessed Lord. This last conflict will afford them scope for the exercise of their faith, hope, love, and patience. O blessed Lord, grant the reader, and writer, grace to cling to Thee, to abide in Thee, so that nothing may separate us from Thee; but that we may be able to glorify Thee under all circumstances, be it in life, or by death! Amen.

Let us notice, that chap. xiii. 1–10, and chap. xiv. 1–12, run parallel to each other; hence we have in both passages the same conclusion. Evidently, the latter passage is to encourage the saints, who have to pass through the troubles and sufferings recorded in the former. The Lord never leaves His own without some bright prospect or a ray of hope.

Ver. 11–17.—Here we have the rise of the second beast, the false prophet.

Ver. 11.—Let us observe, this is a different beast from the one in ver. 1, and yet ultimately connected with him, and employs his satanic power for him. According to ver. 13 and chap. xix. 20, it is no system, but a person of marvellous powers to deceive. He is yet future, as the first beast. But as the first was typified by the popes, so this by the order of monks, as the Jesuits, &c. Earth in opposition to sea, (ver. 1,) denotes Asia, as shewn above. We have, therefore, to look for the false prophet from that part of the world. Perhaps he will be nurtured in Palestine. He will combine earthly wisdom and learning with spiritual power, which he will employ in the service of the devil, and effectually promote the cause of the "Man of sin." His "two horns like a lamb," give him the appearance of great meekness. They appear to signify two orders of monks, as the Jesuits, who pretend to be the meek followers of Jesus, but are the promoters and most active upholders of Satan's kingdom. "He spake as a dragon." This shews that, notwithstanding his outward appearance of sanctity, he, being under the direct influence of Satan, will speak lies, commit murder, be an artful deceiver, and a hater of God's word and people. He will be, therefore, the most active supporter of the beast.

Ver. 12.—Popery, as we know, has always made great

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pretensions to wonders. The false prophet will practise the superhuman signs and wonders which Popery lays claims to, in the highest degree. He will pardon sin, and release people from their allegiance to the powers that be, and will give most palpable proof of his authority, by doing what ver. 13 states. (Comp. 2 Thess. ii. 9, 10; Matt. xxiv. 4.) He will oppose the two witnesses, as the magicians in Egypt opposed Moses; and as the magicians imitated the wonders of Moses, so will he imitate the wonders of the two witnesses.

"Whose deadly wound was healed." The Antichrist, or beast, will have a similar history to that of Popery, only much shorter. (Comp. what is stated in ver. 3 and the notes.) He will have three states; one in which "he was, is not, and yet is." And in the last state, "he shall ascend out of the bottomless pit," (chap. xvii. 8.)

Ver. 13.—The events foretold in this verse, down to the 17th, are the most deceptive and dangerous of all. We have, therefore, (chap. xiv. 9–11,) such a dreadful warning against them. All these things take place in the last duration of the beast, or the reign of terror, when he shall ascend out of the bottomless pit. Everything is facilitating this state of things. The Jesuits, with their allies, are secretly operating and plotting; and one of these days their satanic work will shew itself in an awful form. The "great wonders," &c., of the false prophet are, as alluded to, imitations of those of the two witnesses, (chap. xi. 5, 6.)

Ver. 14.—This most dreadful of all delusions likewise is a just reward to the worldly-minded, for their neglect, nay, rejection of Christ. Because "they received not the love of the truth, that they might be saved; for this cause God shall send them strong delusion, that they should believe a lie," (2 Thess. ii. 10, 11.) This will be the very perfection of idolatry. Never yet has any delusion reached this height. The devil has never yet been able to put life into a mere image, though the Papists have gone great lengths in this way, in order to deceive and ruin the souls of men. Here, however, it will come to this height. The false prophet will be the greatest deceiver that ever lived on earth. All who have not their names enrolled in the book of life will have to pay homage to the beast, and thus worship the dragon, (ver. 4.) And all are hereby warned to pay attention to the Word of God. (See Matt. xxiv. 25.) The beast, or last Antichrist, will wage war before he comes to the height of his power—will receive a wound by a sword; but, against expectation, recover, or remain alive. All these facts prove that he will be an individual.

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An image can only be made of a person;—as likewise, a person alone can be said to wage war, to be wounded, and to be healed, &c.

Regarding the image of the beast, and its adoration, Dan. xi. 38, 39, may help to its better understanding. This somewhat obscure passage may be rendered, according to a sainted author, thus:—"But in his stead (*i.e.*, as an image of himself) will he, the Antichrist, honour a god of strong buildings, or a God *in* strong buildings," (as, for instance, in churches or cathedrals, where the image of the crucified Saviour used to be set up,) "beautifully adorned, to be worshipped by men; for he will honour a god of whom his fathers knew nothing, with gold, silver, and with precious stones and jewels. And he will greatly honour those who protect (watch and defend) the buildings with the strange god, whom he has chosen, and give them dominion over many, and will divide the land for a reward." From this prophecy we may conclude that this image of the beast will be multiplied, and set up in churches for adoration. A similar thing obtained in the persecutions of the Roman emperors, where also the image of the persecuting emperor was exhibited, to be worshipped. With this prophecy of Daniel, and this book, agrees that of St Paul, (2 Thess. ii. 4.) In fact, the beast will deny "the Father and the Son," (1 John ii. 22.) And to accomplish this the devil and the false prophet will have to render most effectual and unremitting aid. Whoever refuses homage to this idol god will be killed. (Compare here chap. vi. 11, xiv. 12, 13, xvi. 6, which passages refer to this period of time.)

Ver. 15.—A pious author suggests, whether the last Antichrist, (chap. xvii. 8–11; see also xi. 7,) will not be raised from the dead? The Greek word "*ἔζησε*" would favour this idea. (Comp. chap. xx. 4, 5, where the same word is used for the resurrection from the dead.) God alone could do this, no doubt. The lifeless image of the beast will be animated most probably by a demon. A human being could not perform such functions in the image, or cause such delusion. This manifested power of the false prophet will finally procure the worship of the beast, and, through him, of Satan himself. The image of the beast is to have "breath," (*πνευμα*,) and power to speak. What a height of satanic delusion! And it will have power to cause all to be killed that refuse to worship it. May the Lord in mercy preserve us from this awful delusion!

Ver. 16, 17.—The devil is an imitator. He always imitates Christ; which teaches us a consoling truth, that he is not endowed with foreknowledge. Christ (chap. vii. 2, 3) puts a

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mark upon His own; and Satan does here the same. The making of the cross of the Roman Catholics, beginning with the forehead, may be considered a preliminary to this mark. Let us learn here to what apparently unmeaning things may lead. This mark all will have to take who are of an age to judge for themselves, without regard either to station, sex, or condition. Those who refuse to take it will have to suffer. Here the words of our blessed Lord will find their special application, (Matt. x. 38, 39.) From these verses we learn in what way the false prophet will compel all to worship the beast. Oh, this will be a time when *patient endurance,* even unto death, and *a lively faith in Christ,* will be the only means to save us! Doubtless, those who continue faithful will have to seal their testimony with their blood, and give up all for Christ. But what then? Did He not give up all for us? And are we not to have an enduring inheritance instead of a passing and unsatisfying one? In what the mark of the beast will consist, time will shew. None who believe these words will have any difficulty in discerning it. The pope has often prohibited heretics, as the Waldenses, &c., to carry on certain trades, and deprived them of all the privileges of the community. The Romish priests in Ireland, even, have endeavoured to act out this spirit, by prohibiting their people from working for Protestants in seasons of harvest, &c., so that the crops were spoiled in the fields. In the Papal Bull, "*In cœna Domini,*" princes are cursed who dare to make peace with heretics, or carry on business with them. In our days, when mercantile speculations are carried to such a height, and, more or less, all are interested in trade, such a prohibition would be detrimental to many. And that commerce will flourish particularly during the time of the beast, may be inferred from chap. xviii. 3, 11–19, and 23.

There are *three* things specified in chap. xiv. 9, by which those are distinguished who apostatise from Christ. "They worship the beast, and his image, and receive his mark, either on their forehead, or in their right hand." What blindness and infatuation, to prefer the mark of Satan instead of that of Christ! Some think that it will be the name "Messias," an M being substituted for the entire name. This is, however, of little importance; but, probably, he will pretend to be the Messiah, on which account many Jews will acknowledge and follow him.

Ver. 18.—This is one of the passages of this book which has so far not been cleared up. Evidently there is a key here to chronological elucidations of this prophecy. But as *things*

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are of infinitely greater importance than the *times* in which they are to be fulfilled, and as these have been purposely kept secret, it is hoped that in due time the Lord will grant unto His servants also insight into this subject. (See Dan. xii. 4.) The expression, "Here is wisdom," seems to refer to the following, perhaps to chap. xvii. 8–11, where, in ver. 9, we meet with a similar phrase. The worshipping of the beast, and "receiving his mark," are not difficult things to apprehend. In these not so much wisdom as patient endurance under suffering, and obedience in Christ, are called into practice. As the conjectures regarding the number 666 are so many, we shall pass them over, and merely add, "Let us take heed; whenever an extraordinary character shall arise from Popery, (no matter how plausible at first,) endowed with peculiar powers, then let us attend to this number." It will at last be self-evidently applicable to the beast, as his character will be developed. No doubt this number is given us for our direction, because his character will be first so very plausible. His satanic character will be fully known, after "Satan gives him his power, and his seat, and great authority." However, the accompanying events of the times will be such, that only the wilfully blind will not see, and the wilfully deaf will not hear, the speaking signs of coming convulsions and judgments of nations. But when the mystery of iniquity will be fully manifested, and prevail, and the anxious and devout soul should fear for the Church itself, lest she should be wasted, the Lord himself comforts that soul in

Chapter XIV.

I. The Lamb and His followers upon Mount Zion, (ver. 1–5.) II. Three angels following each other with a divine message, (ver. 6–13.) III. The time of the ingathering of the saints, and the dreadful vintage, (ver. 14–21.)

This chapter forms a complete contrast to the preceding, in which we have the dragon, the beast, and the false prophet—the infernal triade—in full triumph. This is the way of the Lord throughout the prophetic Scriptures. Always after a fearful, devastating judgment, there follow precious promises to comfort God's people. One triumph after the other is celebrated here by the Church. Mark, for instance, the 144,000, the highly privileged ones; the spread of the everlasting gospel among all nations; the fall of Babylon; the unmasking of the Antichrist; the strengthening of the believers against martyrdom; and the awful judgment of Antichrist with his

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bands, all which is told in anticipation for the comfort of believers, similar to chap. xi. 15–18, and given in detail afterwards. These anticipatory outlines must be carefully noticed, else we shall not be able to understand this book. In chap. xiv., &c., we are made acquainted (in perfect contrast with chap. xiii.) with the designs of the Lord, in order to stem the evil of the third woe, and to bring about the promised good. We are shewn that *all* is under the rule of our exalted Redeemer, and that He will bring everything to a glorious issue; for "He is King of kings, and Lord of lords." He, however, appears here still as a Lamb, in token of His long-suffering and patience: for "He willeth not the death of the wicked; but that the wicked should be converted and live."

Ver. 1.—These 144,000 St John beholds now in eternal safety on the heavenly mount Zion, on the eternal hills, before the throne of God. In chap. vii. he saw them sealed against the evil to come; and in chap. xii. 5 (which passage seems to apply to them) he viewed them in conflict *with,* and peril *of,* the dragon. They are in immediate attendance upon the Lord Jesus Christ. As the strongest contrast to the followers of the beast, (chap. xiii. 16, 17,) they have their Father's name written upon their foreheads. Oh, what a blissful state is theirs! Who, that apprehends this dignity and glory, can be any longer fascinated by the unsatisfying pleasures of this world?

Ver. 2.—St John heard now the loud and majestic song of praise which this highly-favoured multitude with one heart and voice raised, in order to laud and magnify the goodness and majesty of God. May this song not be the signal for Christ's coming against the Antichrist? (chap. xix. 14, &c.) At first John could not distinguish it, but the nearer it came, the clearer he apprehended it as that of harpers, harping with their harps. There will be, therefore, music in heaven, but very different from ours here.

Ver. 3.—Their song is called new, because there never was such a body of happy singers before; so richly endowed with the knowledge of the Lord, and so profoundly penetrated with a sense of the redemption that is in Christ Jesus; and hence, so able to praise God thus worthily, as this first-fruits from among the children of Adam. They sing their song in the *immediate* presence of the Lord, having been introduced into the most intimate communion with God the Father, through Christ; and having attained to the highest degree of knowledge of God's goodness, love, and condescension in Christ Jesus. Let our mind dwell on this highly blessed and privileged company; let us imitate their song—they sing all with

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one accord, with a full voice from their inmost soul. Oh, what a blissful state does this indicate!

Ver. 4.—This holy and glorious party is contrasted with the followers of Babylon. (See chap. xvii. 2–4, xviii. 3.) Unfaithfulness to God is constantly called fornication in the Scriptures. The Church of Rome is, therefore, termed "the great whore" and "mother of harlots," because she has forsaken the Lord that bought her, and is following her own cunningly-devised fables. And she will be dealt with as such; and that by her own apostate children. (See chap. xvii. 16–18.) Do we not now see the beginning of this? The purity, hence, of this holy people, must be chiefly looked for in their steadfast adherence to Christ after their conversion—in their abidance in Him, and holy walk and conversation. Through grace enabled, they neither bodily nor spiritually defiled themselves with the abominations of Babylon. (Comp. 2 Cor. xi. 2.) St Paul admonishes us (1 Cor. vi. 13, &c.) regarding the transgression of the seventh commandment.

They form, as it were, the body-guard of Christ, and will come with Him at His second advent, (chap. xix. 14;) and they will sit in judgment with Him, (1 Cor. vi. 2, 3.) Will the prayer of the blessed Saviour (John xvii. 21–23) not be fulfilled in this thrice happy company? And is it not a great comfort for the believer to be told, "These were redeemed from among men?" Yes, assuredly, because he can hope, ultimately, to become one of them. They were redeemed "with the precious blood of Christ," just as every believer now is. Let us, then, take courage, and follow their example, as they followed Christ.

Ver. 5.—"There being no guile in their mouth," has evidently reference to their godly sincerity, which must always characterise the Christian; and to their confessing Christ with boldness and uprightness on all occasions. (Comp. chap. xii. 11.) Our blessed Saviour's example shews us the great importance of witnessing a good confession at all times. (Comp. chap. i. 5; 1 Tim. vi. 13.) However, it is only through the blood of the Lamb, in resorting daily "to the fountain opened for sin and uncleanness," that we can be without fault before the throne of God. This verse shews the great importance of our walk and conversation while in this life. We are not to be satisfied by our being snatched as brands out of the burning, but through grace become worthy of so great salvation. We must become "like Christ, if we would see Him as He is." "If we would reign with Him, we must suffer with Him." (Comp. Rom. viii. 17.)

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Ver. 6–20.—Here follow successively six angels. The three first are charged with glad tidings. They form a contrast to the one, chap. viii. 13.

The first angel is called "another," as the same is said of all the rest, to distinguish them from those angels who act a part in the vision of this book. The *first* angel is commissioned to preach the "everlasting gospel to them that dwell on the earth;" the *fourth* gathers in the harvest; the *second* and *third* announce the wrath and judgment of God; and the *fifth* and *sixth* execute the same. All six are heralds, and unmistakable signs of Christ's coming to judgment upon the ungodly. In a preliminary sense, this preaching commenced at the Reformation, and has increased, and will proceed till all nations have heard its blessed sound. (See Matt. xxiv. 14.) Let us observe, it is not called *a new*, but "*the everlasting gospel,*" (Gal. i. 8.) Protestant missions are fruits of the glorious Reformation; and the fact that this work is promoted more than ever both at home and abroad, is a sure sign that a crisis is at hand. The gracious operation of the Holy Spirit in our days is another sign that the Lord is at hand. He is gathering in *now* His elect, by drawing to Himself the thousands we hear of, both across the Atlantic and in these islands and elsewhere; and then will the gospel dispensation to the Gentiles come to a close. The Lord has never yet visited this world in any special manner, without sounding the trumpet of alarm beforehand.

We believe, however, that this preaching of the gospel will most powerfully precede the great tribulation; and this to both Jews and Gentiles. All shall have an opportunity to declare themselves either *for* or *against* it.

Ver. 6, 7.—The gospel is called "everlasting," because its blessed truths will never alter; they will never become old; they will form the motive of everlasting praise and adoration through eternal ages. Once more evangelical justification before God will be proclaimed far and near. The expression, "in the midst of heaven," seems to indicate *the clearness and conspicuousness* with which this message will be delivered; and the naming of "every nation, and kindred, and tongue, and people," evidently denotes *the wide extent.*

In opposition to the idolatry of the beast, this angel cries "with a loud voice," "Fear God, and give glory to him." This will be the time when each will have to determine either to follow the Lord or Baal: either to cast in his lot with the true Messiah or with the false; for the day of judgment is at hand. To the fear of God belongs an acknowledgment of Him as

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what He is,—the almighty, all-creating, and preserving God, in which He stands alone. God is to be worshipped as the only source of all good, for "in Him we live, and move, and have our being."

Ver. 8.—"And another angel" announced Babylon's fall. He speaks of it as if it were already past and gone, to denote the absolute certainty. Its real doom is executed in chap. xviii. This Babylon implies the same as noticed in chap. xvii. 5, or Rome papal, only appearing in a different state. Popery, with all her adherents, will become Babylon under the reign of the beast, because they will have lost then all appearance of true religion. The prophets of old speak of ancient Babylon in much the same language, (Isa. xxi. 9; Jer. l. 2, li. 8.) As noticed above, "fornication" denotes always in the Old Testament false doctrine, superstitions, idolatry, &c. Rome has spread far and near her soul-destroying errors and superstitions, and thus intoxicated the nations with the wine of the wrath of her fornication. This second angel will call with special strength just before the actual destruction of Babylon. Indeed, what are the many powerful voices in our days which are raised by her own children, but signs of the speedy downfall of "the mother of harlots?"

Ver. 9–11.—In these verses the awful doom of all that follow the beast is set forth in most graphic terms. One would think that such a description would embolden the most timid to reject the very idea of paying homage to the beast.

This third angel solemnly warns all against the beast.

(1.) He warns against his worship.

(2.) Against his image, which will be set up as an object of worship; and,

(3.) Against his mark, which will be impressed either on the forehead or right hand.

In a preliminary sense, this angel comprehends all those servants of the Lord who *have been* and *are warning* against this abomination up to the present day. But doubtless a more especial voice will be raised just *before* and *during* the reign of the beast. There will be found men, like our Reformers, who will witness loudly and warn against this diabolical worship. Whoever, then, in spite of these warnings, will pay homage to the beast and to his image in any way, he will commit the unpardonable sin which "cannot be forgiven, neither in this world, neither in the world to come;" because he thereby declares the most evident work of the devil as divine or wrought by God's Spirit, and thus blasphemes the Holy Ghost. (Comp. Matt. xii. 31, 32; Mark iii. 28–30.)

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In ver. 10, 11, we have the dreadful torments recorded that will overtake those who, in any form, pay homage to the beast and worship his image. In this world already they will share in the fearful punishment that will be the portion of the beast and the false prophet; but in the other world "their worm will never die, nor their fire be quenched;" "the wine of God's wrath, which is poured out upon them, is without mixture." There will be no longer even the most distant hope of repentance or deliverance from their agony which in this life exists, even with the greatest sinner. Oh that people would believe this solemn warning, and thus escape this most fearful state!

The eternal torment is represented in Scripture under the most dreadful figures, (Matt. iii. 12; Mark ix. 43, 44.) Their torment will not have the least mitigation. A complete contrast we have in chap. iv. 8–11, v. 8–13. The worshippers of the beast will have a far greater degree of torment than any other of the condemned—as, for instance, Dives, or the rich man in Luke xvi. 24—because they sin against so much greater light. They sin with a high hand, as it were with their eyes open, and in defiance of God and Christ. Their sins are repeated, (ver. 11,) to render the warning the more effectual. How many, alas! will be drawn into compliance to commit these sins, by the plausible consideration of duty to their families, maintenance of life, and such like! Here the principle of expediency, so common at the present day, will avail nothing in excusing our actions. If God were satisfied with this, then no Christian ever needed to die the death of a martyr. He might have saved his life by such hypocrisy. (See Matt. x. 32–39.) The faith of the martyrs, let it be remembered, was a holy indignation against all that savoured of Antichristendom. This is very important to know and to practise in our days of lukewarm Christianity and false compliances in matters of religion.

Ver. 12.—Allusion has been already made, under chap. xiii. 10, which directly refers to this verse. There is a similar one, chap. xii. 11. In these three passages we have the weapons mentioned which the Christian warrior is to employ during the reign of the beast. As at all times, but particularly in the trying time, faith, hope, and love will be in particular request—patient endurance under all manner of suffering, the keeping of God's commandments instead of receiving those of the beast, and a faithful abidance in Jesus Christ, notwithstanding we may have to seal our steadfast adherence to these things with our blood, are the things that will carry us con-

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querors through all trials, and secure to us the blessing of the Lord, and procure us the privilege of joining in the song of Moses and that of the Lamb, (chap. xv. 2–4.) Here, indeed, will be the time of decision, when every one must be ready to lose or to give up all for Christ. Oh, let us look to these things betimes! Let us "take the whole armour of God." Christ overcame the devil by these weapons, and it is through faith in His Word that we shall overcome.

Ver. 13.—This voice from heaven is that of our blessed Lord. It is the same as in chap. x. 4. He commanded the apostle, from the beginning of this vision, to write, (chap. i. 19.) Here this command was repeated, in order to lay emphasis on the consoling truths conveyed. In this last conflict with the beast, the saints require the strongest comfort and assurance to remain faithful unto death. This verse informs us of the ingathering of the last martyrs—of the confessors during the reign of terror of the beast. Now will the prayer of the souls under the altar (chap. vi. 9, &c.) be finally fulfilled. While, therefore, these blessed truths have special reference to the ingathering of these martyrs, they are very consoling to those who die in the Lord at all times. The word "henceforward" has special reference to the time of the third angel. After he has uttered his voice, the great struggle will commence—the harvest of God's faithful ones will be gathered in. And they will be particularly blessed, because the coming of the Lord will then be so nigh, so that they will not have to wait long for their glorified bodies, as those in chap. x. 10. They will be raised at once to a new and glorious state, and to a participation with Christ in all His power and dignity. (See 1 Thess. iv. 13–17; Rev. xv. 2; xxi. 4, &c.) And these last martyrs, being thus called blessed by the Lord, and assured by the Spirit that they should rest from their labours and their works should follow them, are to be encouraged thereby not to fear death in whatever shape it may meet them. It is worthy of notice, that their works are not to go *before* them to open to them the door of heaven, as some erroneously think, but *follow* them. Oh, let every one who has an ear hear!

Ver. 14—(Comp. here chap. x. 1, chap. i. 13.) This "one" is not called an angel. Hence it is thought to be Christ himself, shewing that He sits in person at the ingathering of His faithful witnesses. (Comp. Isa. lvii. 1, 2.) This ingathering is compared to a harvest, (ver. 15, 16,) and represented as occurring quickly, as with a sickle.

Ver. 15.—This created angel addresses Christ, seated upon the cloud, entreatingly, that He would send messengers to

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gather in the harvest, for the time was come. This angel came out of the temple; hence delivered his message as coming from God the Father. (Comp. chap. xi. 19.) This may teach us that all events, with their accomplishment, have their ground in God's purposes. The saints have first to become fit for their glorious change through their multiplied trials and sufferings, or, as it is expressed, "the harvest of the earth is ripe, or dried." The saints "sow in tears and reap in joy." (See Ps. cxxvi. 5, 6.) The full blaze of the gospel sun, which particularly in this country shines so gloriously, and which they receive in all its fulness, ripens and fits them to live for Him who came to die for them.

Ver. 16.—"And He," (see ver. 14,) "the Son of man, that sat on the cloud, thrust in his sickle on the earth," *i. e.*, He sends His messengers. (Comp. Mark iv. 29.) The devil himself with his agents must execute the will of the Lord. They do in this instance, it is true, only act according to their malice and hatred against God's children; but, in reality, they fulfil the will of Him who sits upon the cloud. The saints overcome their great enemy, by "not loving their lives even unto the death;" and at the same time glorify their Lord and commend His holy religion, as one capable of sustaining its professors, not only in life, but especially in death.

Ver. 17–20.—Here we have represented, under the symbol of a vintage, the destruction of the wicked. This similitude in Scripture has always a bad signification. Generally clusters of grapes denote the wicked. (See Deut. xxxii. 32, 33 ; Isa. xviii. 5.) In the natural order of things, the vintage follows upon the harvest. When we witness these great numbers of God's people taken away, either by a natural or a violent death, we may look for the speedy destruction of the wicked, at the glorious appearing of our blessed Lord. The appalling judgment here foretold, is evidently the same which is detailed in chap. xvi., particularly under the last vial, and brought to a close in chap. xix.

Ver. 17.—"And another" (fifth) "angel came out of the temple," by which is indicated, as alluded to above, that this judgment originates in the temple, or proceeds from the throne. The threatening expressed in ver. 10 is here executed. It will be a fearful destruction of all the followers of the beast.

Ver. 18.—"And another angel came from the altar;" the altar of burnt-offering. As the errand of the angel in ver. 15 was *to reward the godly*, so is this one's office *to execute judgment on the ungodly*. The circumstance that this angel proceeds from the altar, and that he has power over fire,

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shews that he executes God's wrath on the wicked, which will end in their destruction.

"The vine" here denotes the beast, the very opposite of Christ, "the true vine." It is, therefore, called "the vine of the earth." "The clusters" describe his followers. They became fully ripe by openly denying Christ, and paying homage to the beast. By swearing *allegiance to*, and *worshipping* the beast, they committed the sin against the Holy Ghost. (See page 139.) May God, in mercy, awaken all who read this to flee from the wrath to come! The time for repentance may be nearly gone, and the day of grace draw to its close.

Ver. 19.—"Witnesses," or treading the wine-press, is an image of God's sore judgments. (See Isa. lxiii. 3–6; Joel iii. 13–16; Rev. xix. 15.) "And gathered the vine of the earth." This signifies, in connexion with chap. xvi., where this subject is further detailed, that the followers of Antichrist, adhering to him like berries to the cluster, will be taken away suddenly in all parts of his dominion prior to his own removal. The seven vials, let it be remembered, will fall upon the beast and his followers. Whatever typical fulfilment of these vials may have taken place, on the typical beast, Popery, the real and final accomplishment of them is yet future. During the reign of the beast they will be poured out. What a fearful time will this be for the ungodly, when the clusters of the vine of the earth will be gathered in and cast into the great wine-press of the wrath of God!

Ver. 20.—This city is Jerusalem, where, according to many prophecies, Antichrist is to meet his doom. (See Isa. xxx. 31–33, xxiv. 21–23; Jer. vii. 32; Ezek. xxxviii. 13–23, xxxix. 4, 5, and ver. 11–22. Comp. likewise chap. xi. 13–18, and chap. xvi. 16 of this book.) "And blood came out," &c. This implies that this will be the most bloody battle ever fought. It must, however, be remembered, that the "wrath of God will be poured out without mixture" upon this Satanic confederation. As the furlongs were not all alike, we cannot exactly say what the distance of 1600 furlongs is according to our miles. Yet the extent will be truly awful to which this stream of blood will reach. One author calculates that it will reach about 80 leagues. In whatever way *the extent, the depth, and width* of this stream may be estimated, it is awful in the extreme, even to think of the slaughter which will occasion it.

"The winepress," being "trodden without the city," may imply that the remnant of God's people in the temple (see

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chap. xi. 2) will not be hurt by it. As they were protected in Egypt, so will they be preserved here.

Chapter XV.

I. The vision of the seven last plagues. The song of the conquerors of the beast, (ver. 1–4.) II. The seven angels receive the seven vials, (ver. 5–8.)

This chapter is closely connected with chap. xi. 15–19, and in the preparation for the pouring out of the vials, which follow in chap. xvi.; and are similar to the plagues in Egypt, (Exod. vii.–ix.)

Ver. 1.—The announcement of the pouring out of these seven vials is called "a great sign in heaven." Yes, "great and marvellous," because in these plagues "is filled up the wrath of God." As the plagues in Egypt proceeded immediately from God, so these. With plagues the wrath of God against Antichrist and his hosts will be accomplished, and the last will usher in the coming of Christ; and, as in Egypt and at the Red Sea, so will Israel be delivered, and witness anew God's terrible power and majesty exercised in their behalf. O blessed day, come soon!

Ver. 2.—Whilst the seven angels appear to John as a great sign, ready to execute God's righteous judgments, he saw, at the same time, in anticipation, the faithful band of the confessors of Christ before the throne, and heard their song. As the Israelites stood at the Red Sea after the destruction of Pharaoh and his hosts, so were these victors seen "on the sea of glass, having the harps of God." They are those who are called "blessed," (chap. xiv. 13.) They overcame their great enemy by "not loving their lives even unto the death." Thereby they secured so near an approach to the throne of God, and serve Him in His temple, (chap. vii. 15.) "The sea of glass mingled with fire" may denote the immaculate purity of God, and the unfathomable depth of His wisdom and knowledge. Its being mingled with fire may indicate that His judgments on the beast and his followers are not yet executed. This sea of glass is likewise an emblem of His Spirit, who manifests Himself in fire. (Comp. chap. iv. 5, 6.) This thrice blessed company are favoured to dwell in God's manifested glory, and worship and adore and praise Him for His goodness, love, and mercy, throughout eternity. This blissful state is here described for the special encouragement of those whose lot may be cast in these troublous times.

Ver. 3.—As in chap. xii. 10, so here John heard them sing

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the song of triumph before the actual victory. It is a song embracing the Old and New Testament, by which is shewn the unity and oneness of both. In Christ Jesus the law and the gospel are reconciled. "The song of Moses, the servant of God," (Exod. xv. 1, &c.,) will be sung in concert with that of the Lamb. When once the beast and his followers are removed, and the devil and his legions cast into the bottomless pit, both the Old and New Testament saints will make the arches of heaven re-echo with this triumphant song. The overthrow of Pharaoh and his host was a type of the destruction of the last Antichrist and his bands; and as that fearful event struck the nations with terror and dismay, so will this coming manifestation of God's fierce anger make all nations tremble, and make them bow before Him. They praise Him for His works as being just and true. Yes, "all His works and ways will be found just and true" in the end, however inexplicable they may now appear. "All His works shall praise Him, and His saints shall glorify Him."

Ver. 4.—After the execution of His righteous judgments, and the manifestation of His might, in the destruction of His enemies, this question will be raised, "Who shall not fear thee, Lord, and glorify thy name?" Both the Lord and His name (Christ) will be reviled by the beast and his followers, (chap. xiii. 6;) hence He will make them to acknowledge both Himself and His manifested name. The nations that escape these devastating judgments "will come and worship before Him." These last visitations, therefore, will lead to the universal spread of the gospel and the conversion of the world. With these events is connected the restoration of the whole nation of Israel. They will become the great missionaries of the nations. This general conversion of the nations is foretold in many passages of the Scriptures, (as, for instance, Psa. lxxii.; Isa. ii. 2, &c., lx. and lxvi., &c.) When the Church is cleared of all Antichristianism and dead formality, and when primitive love again animates the hearts of believers, as will be the case in the Millennium, then the work of missions will be carried on in real earnest,—then, in truth, "a nation will be born in a day." However, what is now being done in missionary work is of the greatest importance. God's elect must be gathered, both from among the Jews and Gentiles. The Church of Christ must be completed before Christ comes in person to assert His right to this world openly, and establish His kingdom, in which "righteousness, peace, and joy in the Holy Ghost will flourish."

Ver. 5, 6.—Before the holy seer had to describe the fearful judgments of the Almighty about to be executed by the seven

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angels, he had to give the believer an insight into their happy termination, and had likewise to shew how God would be glorified in them. John saw here the interior of the temple of the tabernacle exposed, (chap. xi. 19,) whence the seven angels in priestly attire proceeded. The deep mysteries of God were now to be made known. The conflict between the powers of light and darkness was now to be decided. It is to be seen whether Christ or the devil is to reign over God's beautiful world; for "in these seven last plagues is filled up the wrath of God."

Ver. 7.—"One of the living creatures" next the throne gave these vials to be poured out upon the Antichristian bands. This shews that these judgments proceed immediately from God, and that the worshippers of the beast will be visited in judgment before they are cast into the lake that burneth with fire and brimstone.

The wrath of God is not merely a figure of speech, but a reality. It denotes His holy, all-energetic love and purity, which, out of Christ, are to the sinner "a consuming fire," (Heb. xii. 29.)

Ver. 8.—Where God manifests Himself, there is holy and sacred awe. (Comp. Isa. vi. 4; Exod. xl. 34, &c.; Lev. xvi. 13; 1 Kings viii. 10, &c.) All indicate the majesty and glory of God. These seven plagues are here represented as a great manifestation of God's power and glory. The beast and the false prophet, as immediate agents of Satan, were cruel and wicked in the extreme: therefore no mitigation in God's judgments is admissible; for there is no access into the temple any longer, the day of grace is past, and judgment occupies the throne. As these followers of Antichrist had rendered themselves incapable of glorifying God by their lives, so God will be glorified in their destruction. An awful state to arrive at! Yet all who have not fled for refuge to Christ are in this mournful case.

Art. V.—THE AMERICAN WAR AND ITS LESSONS.

No event within the memory of the present generation has, on the whole, been so saddening as the war now raging on the continent of America. War, at any time, and in any place, is dreadful. It is one of God's "four sore judgments." It is a word which, like another equally short, "sin," seems to gather

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within itself all that is terrible and revolting; although, like "sin," it has its adornments, its music, its poets, its heralds, and its servants out of number. Yet war may be a stern necessity, and may under some circumstances be lawfully engaged in, even by men of peace, and the servants of "the Prince of Peace," though we fear that few out of the many wars of earth have been of this kind. Civil war is allowed by all to be most revolting and terrible. When a people called by the same name, speaking the same language, professing the same religion of love, rush into the deadly conflict, desolate each other's hearths and homes, tax all their ingenuity and spend all their resources to mutilate and slay each other, and to entail debt, discord, and misery upon coming generations, the spectacle is fearful indeed!

Such a scene is now being presented in North America. The nations look on amazed, horror-stricken, and disquieted. They ask, When will the strife end? and what will the result be? There is as yet no proper *answer*, but plenty of guesses, plenty of prophecies. Already the sword, the pestilence, and other sure accompaniments of war, have hurried tens of thousands into eternity, and the loud call is still heard for hundreds of thousands more to come forward and engage in the deadly strife. If this call is not voluntarily responded to, the government of this once free country resort to drafting or conscription, and men are forced, whether they wish it or not, to "beat their ploughshares into swords." Who that looks on but must exclaim, "Give peace in our time, O Lord!"

When first this war commenced, that sad portion of Scripture history contained in Judges xviii.–xxi. came before the mind, and the thought came with it that probably something like this would be the result in America. There has been already some similarity; the weaker parties, who committed the wrong, have gained some advantages, and the hopes of a speedy and easy victory have been dissipated. If God does not interfere in some providential way, and if the Federal party carry out their purposes with as much earnestness as they have avowed them, it would seem as if the closing scenes of that ancient tragedy would again be enacted. But nations now should bear in mind that they cannot be so sure of acting under Divine direction as Israel the chosen nation were. The decisions of modern cabinets actuated by human passions are one thing, and the utterances of "the Urim and Thummim" another.

This civil war is rendered more appalling by the consideration of the *time* of its occurrence. About four years ago,

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tidings came from beyond the Atlantic, that, in answer to prayer, the Holy Spirit was breathing on the churches, awakening them to new life; and that thousands, some said hundreds of thousands of precious souls were brought to God. Over the "United States" a mighty wave of religious excitement rolled, and to the fond hope of some it seemed as if "a nation were about to be born in a day." While many Christians elsewhere earnestly hoped that much lasting good would result, yet they could not approve of all that was done, nor indulge in the sanguine expectations cherished by American Christians. But even these little thought that the religious excitement would be so soon followed by the maddening fury of war. They little thought that in a few months leaders of prayer-meetings would become generals in the war, or that the journals which had teemed with glowing accounts of numerous conversions would so soon be filled with terrible descriptions of the fratricidal strife. But so it has come to pass; and we are now called upon to behold the fearful sight of the worst passions of human nature displaying themselves in a degree and to an extent almost unparalleled. As is always the case where passion triumphs, reason is silenced, and things are done and consequences dared which in cooler moments men would tremble at the very thought of.

Without assuming the place of prophet with reference to the future, or the place of judge as regards the degree of blame for commencing the strife; or without attempting to trace its origin or describe its progress, we would ask, What *lessons* may we learn from these fearful scenes, and what feelings should we cherish toward those who are passing through them?

The first and most prominent lesson is, *The certainty of retribution on earth for national wrong-doing, and especially for oppression.* Individuals may pass away from a long course of successful iniquity without retribution in this life, or bands in their death; for in the next world there will be a judgment for every *individual.* But nations cannot be judged as such in eternity, though the *individual act* which affects the destiny of nations will be judged, as well as any other. God has ever judged nations *on the earth* in the sight of other nations; He is doing it now, and will continue to do it until the time when "the seventh trumpet shall sound, and He whose right it is to reign shall come," to reckon with Antichrist and the "angry nations," (Rev. xi. 18.) A righteous God judged guilty Sodom for her sensuality, Nineveh for her cruelty, Babylon for her pride, and other nations for their oppression, their falsehood,

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their avarice, and ambition, America has been favoured beyond most nations with heavenly light and gospel privileges, and has, moreover, had the old world's history set before her to study, and ability given her to learn from the failure of others. One thing God has written out in letters of fire over the ages; which is, that He never will let the oppression of the feeble, the grinding down of man by his fellow-man, the using of the bodies and souls of rational and immortal beings for selfish, sordid, sensual purposes, pass unavenged.

The great and powerful slave-holding nations of ancient times (some of whom were democracies) plainly testify that God is the avenger of the slave, and that He will not allow men to trample on their fellow-man, and mercilessly rend asunder all human ties with impunity. Yet America has dared to do this, and to try it on in the face of all these warnings. The dark tale of slavery in the United States need not be told here. The terrible slave-trade, and the abominable rearing of slaves, went on and on till the bond-people were numbered by millions; and after allowing for large numbers of kind masters, we know what untold and unutterable woe there must have been endured for many years past by hundreds of thousands of the black population. Thus the South has acted, and the North has succumbed to its influence and sustained the abominable system; while very many of the religious people of the country have either apologised, stood by silent, or lifted up only a feeble protest. England, and other nations, have participated in the crime, and helped it on by greedily receiving and using the commodity produced by the groaning slave; growing rich on what was the price of blood. It has been stated with truth, that the price of slaves in Virginia was regulated by the price of cotton in Lancashire. Americans have said to England, as regards slavery, "*You are its supporters.* It was dying out when you came to its rescue. But for your enormous demand for slave-grown produce, there would not now be a slave in the States."

But God has spoken to all parties concerned, and that in tones of thunder. Retribution seems now being dealt out according to the degree of guilt. The South has been invaded, her cities captured, her commerce interrupted, her cotton burned, and many of her slaves liberated. The North is being drained of resources as regards men and money, and called, while gaining some victories, to suffer not a few humiliating defeats. The minds of politicians are filled with perplexity, while merchants quake at the thought of being crushed with debt, and becoming bankrupts in credit among the nations.

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England does not escape. She sees her leading article of commerce and industry suddenly cut off; hundreds of thousands are thrown out of employment, and all are asking what is to be done for the future. In a measure, the same thing is happening in France and elsewhere. "Verily, there is a God who judgeth in the earth." The robbers, both principals and accomplices, together with the receivers of the stolen goods, are all receiving punishment. This punishment the two former inflict on each other, and the third party suffers as the inevitable result. There is an old proverb that says, "When robbers fall out, plundered people sometimes get their rights." Let us hope that it may be thus, very speedily, with the much-injured sons of Africa.

Secondly, *May we not also learn the folly of boasting, and the danger of nations being lifted up with pride?* "God resisteth the proud." This is as true of nations as of individuals. The voice of boasting must be discordant in the ears of a condescending God. Whether America has in this respect been worse than ourselves, or than other nations, we will not undertake to say; suffice it, that they *have* boasted largely, prophesied abundantly respecting their glorious future; and not failed, in connexion with all this, to try to intimidate and browbeat other nations. How soon can God falsify all men's proud predictions, and lay their ambitious hopes in the dust! Let *us* beware of this national vice, for, indeed, we as a nation have abundant reason to be humbled before God, and much cause to apprehend His judgments. When this civil war first broke out, the boasting of the North as to their capabilities and determination to make an end of the rebellion speedily, were very abundant. The government, the journals, the ministers of the gospel who wrote on the subject, were all unanimous on this point. The war must be *sharp, short, decisive.* The number of men wanted to finish the rebellion and trample it out was specified. The time for doing it was again and again positively *fixed.* But these prophecies have very often failed. Those who made them seem to have forgotten a saying in the infallible Book, "that the race is not to the swift, nor the battle to the strong." Most persons have thought that the power and resources of the North were so overwhelming, that the South could not stand against them many months. The tide of success after the war was fully entered on seemed entirely with the North; then it very unexpectedly turned, and what may be the end now none can say. Only may God send an end speedily, and such a one as shall free the slave, and lay the nation low before a chastising God, with a readiness to

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stretch forth a brother's hand towards England and other nations! As yet there seems little prospect of peace. At a war-meeting held at Washington, at which the President was present, the following resolution was passed:—"We deliberately and solemnly declare, that rather than witness an overthrow of the Union, we would prosecute the present war until our towns and cities should be desolated; and we, and all that are dear to us, should have perished with our possessions. Let the Union be preserved, or the country be made a desert." Does not this last sentence indicate how much national *pride* has to do with this conflict? And if God should, in mercy, determine to humble that pride, what avails this and other boasting "resolutions," which seem to have been framed (without any reference to Him who presides over all) in a spirit of national self-sufficiency?

A third lesson to be learned is, *That revivals of religion are often followed by times of sore trouble.* In the days of Josiah, the chosen nation seemed to return to the God of their fathers, but soon the Babylonian captivity followed. The great work of God, wrought by means of the apostles after Pentecost, was succeeded by the desolation of Judea and the captivity of her people. The Reformation from Popery was followed by the thirty years' war in Germany. The triumphs of Puritanism and of the Covenanters were followed by wars and persecutions. The revival of the eighteenth century was followed by the first French revolution; and now, close on the heels of the great American revival, has come the great American civil war.

We, too, in Europe, have had our revivals. England, Ireland, and other lands, have been refreshed in various places with showers of blessing. New measures have been adopted, and not without success. Never were so many and such varied instruments employed; and a gracious God does not withhold His blessing.

But let us not speak smooth things to ourselves because of these precious mercy-drops, as if they were the precursors of an immediate and universal shower of blessing. That "shower" we know *must come,* and fill the earth with the "knowledge of the glory of God, as the waters cover the sea," but not without some strange and fearful overwhelmings coming first. Not without "the presence of the Lord" will the "times of refreshing" come. Before men shall "beat their swords into ploughshares, and their spears into pruning-hooks, and learn war no more," they will, as the Americans are now doing, beat their ploughshares into swords. The fearful scene now

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enacted in America must be seen on this side of the globe ere long. The platform of the ancient Roman empire will, doubtless, according to the sure word of prophecy, become a huge battle-field; a sphere where man's wickedness will display itself, and a spot where the indignation of the Lord will be poured out, (Dan. ii. 34, 35, vii. 2; Isa. xxxiv. 1–4; Rev. xiv. 17–20; Joel iii. 13–16, &c.) Surely "the day of the Lord cometh." It is the burden of all the holy prophets; even "the day of vengeance of our God," which is placed by God himself between the "acceptable year of the Lord" and "the year of the redeemed," (Isa. lxi. 2, 3, lxiii. 1–4.) While this acceptable year lasts, we should labour to the utmost in the great harvest-field of souls. While thus labouring, we should stand clear of all principles and practices which God has denounced as evil, and which the day of the Lord, "which will burn as an oven," will destroy. How many are there who read the beginning of Isaiah ii., and fondly hope for a millennium to glide softly in by means of a preached gospel, to which they *wrongly* accommodate those verses, who altogether overlook the burden of woe which the latter part of this chapter travails with, and which must *first* be fulfilled! Let the reader ponder well what is included in the words, "And the loftiness of man shall be bowed down, and the haughtiness of man shall be made low, and the Lord alone shall be exalted in that day;" and let him seek grace to learn the lesson with which the chapter concludes. "Cease ye from man, whose breath is in his nostrils, for wherein is he to be accounted of."

A fourth lesson, of a more strictly prophetical nature still, is suggested by this sad civil war. Ever since the days of Nebuchadnezzar the dominant power of earth has been found existing in a certain sphere appointed of God. The four great empires rapidly succeeded each other; that is, the Babylonian, Medes and Persian, Grecian, and Roman; and for the last two thousand years the ruling powers of the world have been found within the boundaries of the Roman empire. No nation has been allowed to attain to universal empire, or to exercise controlling power over the world, *outside of these limits.* Sometimes this ruling power has been consolidated in one empire; sometimes it has existed in several; but there it has been, somewhere in those old bounds that lay round the Great or Mediterranean Sea, and there we firmly believe it will be till the time of the end, when the stone of judgment shall smite the great image of earthly power, and grind it to powder. Then God's own righteous, everlasting, universal kingdom shall be set up.

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A few years ago the Russian empire bid fair to overshadow Europe, and to be a mightier power *outside* the boundaries of the Roman empire, than any, or even all others within it. But the Crimean war, and vast internal changes, have greatly altered the condition of things; and now the nations inhabiting the ancient Roman earth, fear Russia no longer, as they once did. Within this present century, the United States of America have, through a combination of circumstances altogether unparalleled in the world's history, grown into a mighty nation. Their immense territory, with its wondrous natural advantages; the tide of emigration which has continually rolled into it from the old world; their national prosperity, both agricultural and commercial, have all conduced quickly to raise them on high among the nations; and many have prophesied that in a comparatively short time (if America continued *united*) its power would be irresistible, and that the nations of Europe would have to bow down to its authority, or, at least, to acknowledge its supremacy, by refraining from all opposition. But the boasted union has not been found stable. It has not held together for even one century; and whatever may be the result of the present conflict,—whether conquest, with occupation; reconstitution, with mutual concessions; or separation, with perpetual jealousies,—every one believes that the prestige and power of this truly astonishing new experiment of government is gone for the present, and most likely for ever. Many who have no sympathy with the South, but who hate most thoroughly the slave-holding principle on which their confederacy is founded, believe that the North is striving for the glory of the great Union, rather than for the honour of true liberty. They cannot believe, that even should the North triumph, and all its grand prophecies of treading out the rebellion be fulfilled, that a union of democratic states, founded on ambition, brought about by force, and cemented by the blood of tens of thousands, can possibly stand. Even if forced together by the iron hand of war, how can they walk together, or work in unison, except they be agreed? Thus mere politicians judge; and students of the Bible arrive at the same conclusion, on other grounds. They believe that God will not permit America, any more than Russia, to be a dominant power outside the Roman Europe, influencing the world's destinies, and exercising absolute control.

The student of prophecy sees also another reason why the boasted American institutions can never hold together for any long period, so as to rival in antiquity and equal in strength the youngest of the hoary monarchies of the old world. In

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the vision of the great image in Dan. ii., *power* in its different degrees of strength and excellency is represented by various metals. Gold, silver, brass, iron, and iron mixed with clay, is the order laid down. There is a gradual deterioration, as regards the *nature* of the *power*, in the governing monarchies. This difference is not in military strength, or territorial extent, or the degree of wealth, or progress of science; it refers to the difference between pure absolute power, on the one hand, and divided or delegated power, on the other. Not to go through the differences between the four empires, as set forth by the head of gold, arms and breast of silver, belly and thighs of brass, and legs of iron, we come to the feet and toes, "part of iron and part of clay," (Dan. ii. 41, 43,) which is intended to set forth power as it now exists among us as a nation, and which is being developed around us in other countries. This is not absolute power, as at Babylon; nor aristocratic power combined with kingly, as in Persia; nor military power as exercised by generals and legions, as in Greece and Rome; but *constitutional* government, in which there is a combination of the power of the people with that of the monarch and nobles. This mode of government is spreading everywhere in Europe, and probably is a prelude to other changes which people little think of. The fairest specimen of it is found in our own country, in which we may trace much of human wisdom combined with much of human selfishness, and under which, through the overruling providence of God, and as the result of the almost equal balance of political parties who have a constant oversight of each other, we enjoy as much of liberty, protection, and political privileges as have ever fallen to the lot of any nation since the days of the Jewish theocracy. But do not American institutions lack the *iron* element, which exists on the Continent and in a milder form in England? Is not the dominance of the democratic power their weakness? and is it not almost sure in time to lead to secession, disunion, and splitting up into various communities, as we see in South America? The Protestant character of the people, and the collateral results of the gospel, with the remains of Puritan influence, may prevent the Northern peninsula from presenting such a sad spectacle as for many years has been seen in the Southern; and we earnestly trust that this will be the case; still, we feel persuaded, with the Bible open before us, that the sentiment so lauded in America, "The voice of the people is the voice of God," will never be so endorsed by the Governor of the nations, as to issue in lasting national greatness. His purpose is expressed, and He will fulfil it; "that men may

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know that the Most High ruleth in the kingdom of men, and giveth it to whomsoever he will." Soon may the time come when the good confession of the first representative of absolute Gentile power shall be found in the lips of all earth's governors: "And at the end of the days I Nebuchadnezzar lifted up mine eyes unto heaven, and mine understanding returned unto me, and I blessed the Most High, and I praised and honoured him who liveth for ever, whose dominion is an everlasting dominion, and his kingdom is from generation to generation: and all the inhabitants of the earth are reputed as nothing: and he doeth according to his will in the army of heaven, and among the inhabitants of the earth; and none can stay his hand, or say unto him, What doest thou?"

Surely we who stand on this side of the globe and contemplate the fearful strife among those, so many of whom are our brethren naturally, would do well to take heed and to see to it that we cherish a right spirit. It is perhaps impossible to *mingle* in any war like this without having many evil passions called into exercise, for it is difficult even to look at it from a distance without a danger of becoming unduly excited; being the subject of wrong sympathies, and not judging righteous judgment. Surely it would have been well if many writers had been less hasty in their utterances, less positive in their opinions, and more modest in their predictions. It is much to be lamented that an ill feeling has been engendered in America towards England, and we all know how a year ago we seemed on the point of being involved in a war with that continent. Should that war come, which Heaven in mercy prevent, there can be no doubt but that the hasty and exasperating language used on both sides the Atlantic will have been in a great measure the cause thereof, and that the writers of such articles will have to bear most of the blame. Surely it is wise to suspend our judgment on things so far off, concerning which we have such contradictory accounts, and about which so many falsehoods are told, and so many rumours are fabricated by the slaves of mammon. Insulting and irritating language can only do evil; we can really well afford to wait and know the truth of things before coming to a conclusion. But we are cast in restless times, ever craving for excitement. "Sensation articles" are popular everywhere, and therefore they are sure to be forthcoming, whatever wreck or ruin they may cause.

To one other cause for sorrow, and reason for earnest prayer, we would just refer. It becomes a very serious question, whether the manner in which this civil war is now being

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carried on by both parties will not fearfully corrupt the morals of the country generally. The combatants on both sides are ordered to pillage from the opposite party, in the districts which they occupy or pass through; and this has been readily and extensively done, sometimes with fearful violence. Now, there was a time when most of those persons would have shrunk from the idea of stealing from others; but their respective governments have given full authority to break as much as they like the eighth and tenth commandments, coveting and stealing with impunity. There is no harm, many think, in this now; but the more they can steal, the more will they be praised. They must destroy what they cannot carry away; by every means labouring to starve those whom they once laboured to serve. Suppose the war was over, and these tens of thousands of military marauders discharged; will they be sure to lay aside their habits of *taking* what does not belong to them? There is some doubt whether this will be the case. The two parties in whose name all this plundering is going on are not uninterested observers. When news reaches one capital that the other party has been spoiled of their property throughout many miles of country, or that some tens of thousands of people are in danger of starvation, through the destruction of crops and stores, the news is welcomed, and the plunderers praised. Can *honesty* live in such an atmosphere as this? Must not all the malevolent passions be nourished in such a nation, and any generous emotion be stunted and starved?

There is another fearful evil which will probably result from this war, which must not be unnoticed. Can it be otherwise than that infidelity will gloat over it; and that heathen, Mohammedan, and Papal nations will be hardened by it, against that form of religion professed so zealously by many of the combatants on both sides? The inhumanities and barbarities connected with it, the loud boastings so constantly heard, the want of truthfulness and straightforwardness so abundantly manifested, must have a most evil influence. "Men who are ready at any moment to ravage or destroy without mercy, to plunge their arms up to their elbows in blood, are not the men likely to commend to the respect and attention of those around them the sublime and merciful principles of Christianity." Richard Baxter, in looking back on the civil wars of England, says—"They were miserable and bloody days, in which he was reckoned the most honourable who could kill most of his enemies." It may be that many whose blood is now filled with

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the war fever, will have to make a similar confession, and to sigh out with the poet, after all the outlay of blood and treasure—

"There is no sure foundation laid in blood."

Let the Christian, while watching the surging sea of human passion, not be dismayed at the sound thereof, or become so enveloped in its spray as to lose sight of the pole star, "the sure word of prophecy." Let him seek grace to imitate Him to whom the course and end of the present state of things was so clearly revealed. The beloved Daniel saw the four monstrous beasts rise out of the great sea, ravage the earth, which they professed to rule, and then perish in the fire of God's righteous wrath, (Dan. vii.) He saw beyond all their ragings and ravings, the coming of the Son of man, His universal reign, and the blessedness of the nations under His gentle rule. He saw all this, and yet diligently served his own generation by the will of God; wept over human guilt and grief; carried the cause of God to Him in earnest prayer; was owned of God, and honoured by God, who answered his prayer and gave a blessing to his labours. Before his eye the future was outspread; he saw the wicked perish, and the Just One come and reign; the righteous dead arise, and "shine as the brightness of the firmament;" saw guilty Israel pardoned; and the down-trodden nations happy. While feasting his soul on these wonders, a voice of tender love whispered in his ear, "Go thou thy way, Daniel, till the end be, for thou shalt rest, and stand in thy lot at the end of the days," (Dan. xii. 13.)

While we, like Daniel, contemplate God's judgments, and confess that He is righteous, (Dan. ix. 7–9,) may we, like him, be found much at a throne of grace, that God would turn away His wrath from the people He is now afflicting; and, having taught them by His chastening hand, make them a greater blessing to one another, to us, and to the nations, than they have ever yet been.

And how should all these failures of government, and fallings out among once united States, make us long for the coming of that Just One, that Prince of Peace, who shall be as "the light of the morning, even a morning without clouds!" All kinds of governments,—imperial, monarchical, aristocratical, military, democratical, all have been tried, and all have failed, and all must fail. For ages before the first advent of Messiah, man tried, by science, philosophy, and the fine arts, to make himself wise, and all ended in foolishness (1 Cor. i. 19) and

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gross iniquity, (Rom. i. 21;) and for many ages man has been trying to govern himself, and to bring in the reign of order, harmony, and liberty; but it cannot be while wrong principles are followed, and while the rightful heir, the Lord of glory, is rejected. It cannot be till His return in power and glory, when He shall be "THE DESIRE OF ALL NATIONS."

There are three voices which continually attest man's fearful fall and ruined state. These are—the loud wail over ever-opening graves; the groaning of creation travailing in pain; and the outcries of oppressed nations, for just, wise, and beneficent government. Behold, HE cometh to swallow up death in victory; to put a harp of surpassing melody into the hand of a renovated creation, (Ps. ix. 10–15,) "and to take to Him his great power and reign." Then "men shall be blessed in Him, and all nations shall call Him blessed."

"Even so come, Lord Jesus." *Amen.*

Notes on Scripture.

MATT. XVII. 11, 12.

This passage seems at first sight to favour the general view, that John the Baptist was Elias; but on closer inquiry it will appear that Elias the Tishbite is meant. "Ἀποκαταστήσει πάντα," being in the future, cannot refer to John the Baptist. This phrase means *more* than "ἑτοιμάσαι Κυρίῳ λαὸν κατεσκευασμένον," (Luke i. 17,) which applied to John's office as forerunner of Christ's first coming. It implies nothing less than the restoration of the Jews to their ancient rights and relation to God. Matt. xi. 14, and xvii. 12, find their solution in the fact, that there is a *second coming* of Christ, *independent* of the judgment of the quick and dead; and that there is a *second forerunner* to be expected, of whom John was but a type. Prophecies mostly have a typical and antitypical fulfilment.

Moreover, there is no article to the word "Ἠλίας," in ver. 12. Whereas, in chap. xi. 14, the Lord, speaking of the real Elias, employs it—"ὁ μέλλων ἔρχεσθαι." Again, "οὗτός ἐστιν," is less than "οὗτος ἐστι," employed in ver. 10, where John is positively meant.

Further, in Mal. iv. 5, there stands in Hebrew the definite article, which admits of none but the historical prophet Elijah. The Septuagint adds here, Elijah the Tishbite, which shews clearly that he was expected. The Jews always waited, and the orthodox Jews now wait, for His appearing, before the establishment of the Messiah's kingdom and reign, and their restoration. Justin Martyr declares (to Tryphon)

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his belief in the coming of Elijah; and Augustin connects with his coming the conversion of the Jews.

Add to all this John the Baptist's own words, (John i. 21, &c.,) where he positively denies his being Elijah. (Comp. Luke i. 17.) John the Baptist did not accomplish that which is foretold in Mal. iv. 6 of Elijah. He is to bring back (see Heb.) the heart of the fathers to the children, and the heart of the children to their fathers, lest the Lord come and smite the earth with a curse.

John the Baptist, therefore, was not Elijah personally, but a mere type of him.

Luke X. 18.

"*I beheld Satan as lightning fall from heaven.*"

"Θεωρεῖν," in this connexion, is thought to be understood not of *physical*, but of *spiritual* or prophetic vision; because the object seen is itself spiritual. The very nature of spiritual vision implies the seeing of a future thing as present. (Comp. John viii. 56.) As in his prophetic vision Abraham saw, as present, both Christ and the whole gospel dispensation; so in the above verse Christ viewed the end of Satan's dominion as past and gone. This is no uncommon thing in prophetic visions. (See, for instance, Isa. ix. 6, 7.)

The preterite ἐθεώρουν refers, therefore, not merely to the absence of the seventy, when preaching the gospel and driving out devils, but to the past in general; so that its meaning here is—"In spirit I have long ago viewed Satan as conquered." The wonders of the disciples are not the *cause* of this conquest, but a *result* of the coming of Christ. That blessed event limited the powers of darkness; and through the power of Christ they wrought these miracles. The sense of this passage is similar to John xii. 31. When Christ expired on the cross and cried, "It is finished," all the powers of darkness were for ever overcome. In God's purpose Satan was then cast out. But in this world's experience, Satan will not be cast out entirely till Christ's second coming. (See Rev. xii. 7, &c., xx. 2, &c.)

Luke XVI. 1-13.

It must be observed that the parables contained in this chapter are closely connected with those of the preceding chapter. *There* we read that "the publicans and sinners came to hear him." (See ver. 1.)

This condescension of our Lord to these notorious persons gave offence to the Pharisees and scribes; so that "they murmured, saying, This man receiveth sinners, and eateth with them."

The disciples, therefore, mentioned here in ver. 1, are chiefly those who, from among the publicans, became believers, and followed Him; for they *were* possessors of riches and worldly goods. The Lord shewed them how to make proper use of their possessions, by employing them

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in acts of charity; particularly in such as would advance the kingdom of God, and the wellbeing of their fellow-men.

In fact, we are all to consider ourselves, not so much possessors as stewards, of our worldly goods, of the application of which we shall have to give an account. The Christian, looking as he does for his inheritance in another world, ought to act in all things with reference to a future state of being. He is to apply these present and transitory goods with a constant view to secure those which are eternal.

This passage, therefore, teaches us heavenly wisdom, or wise foresight in reference to the future, by shewing us the great importance carefully to employ our present capabilities and powers, to enhance our eternal glory and happiness.

We have to notice two distinct objects in our blessed Saviour's words—

1. He applies this parable to *all believers* in general, without any discrimination, (ver. 8;) and,

2. He addresses it *especially to those who had just been converted* from among the rich publicans and sinners, (ver. 9–13.)

And, in order to render this important truth the more easy to be understood and applied to themselves, our Saviour set it before them in the parable of the unjust steward.

The great difficulty with some, in rightly understanding this parable, seems to have been in not knowing whom to understand by "the rich man." Without noticing the opinion of certain commentators, we have no hesitation in assuming that God, the Lord, is to be understood by "the rich man." He is the lawful owner of all. However *now* the devil claims "all the kingdoms of the world, and the glory of them;" in reality they belong to God, and to Him they *must* return. In verses 4 and 9, the word δέχομαι denotes, as generally, to *receive friendly, hospitably.* This teaches us, therefore, that love, however it may be in exercise here among believers, will be manifested in the highest degree in the world to come. Then it will appear what a blessed effect a life spent here in the service of the Lord, and in administering to the temporal and spiritual necessities of the saints, will have on our position and happiness in the future state. (Comp. Matt. xxv. 19–23, and 40.) This passage likewise acquaints us with the consoling truth, that believers *will know each other in the world to come.* How else could "a receiving into everlasting habitations" be spoken of? Moreover, the Lord seems to teach us here, that there are *degrees* of glory there. (See Dan. xii. 3; 1 Cor. xv. 41, 42.) For the receiving into everlasting habitations, evidently implies a reward to those who are thus received.

Ver. 8.—"And the Lord commended," &c. The Lord here is generally considered the same with "the rich man," (ver. 1, 3.) Others take him to denote Christ. As we have stated above that "the rich man" represents God, there is no incongruity in understanding Christ as the Lord of the unjust steward; because He *does not commend* his unfaithfulness and injustice by any means, but *the wisdom* of his quick

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resolution *in providing for the future.* The children of light are to take the children of this world as examples, in reference to their wise and circumspect management of their affairs, in taking the utmost care for the future. In this respect only are "the children of this world in their generation wiser than the children of light." True wisdom is to make all things combine to promote our eternal glory and happiness. The ungodly seek their portion in *this* world; and to advance their *present* enjoyment they use every means within their reach. The godly, on the contrary, seek their portion *in the world to come;* but, alas, are not always careful and wise enough in using every means at their command to secure a high degree of happiness there.

Ver. 9, &c.—We have the application of this parable addressed, in the first place, to the believing "publicans and sinners," inasmuch as they had resembled, in their unconverted state, the unjust steward. Here let it be observed, that this parable does *not treat of justification by faith*, but rather of *righteousness of life.* The publicans had believed in Christ, and become His disciples; but now they were commanded to "follow peace with all men, and holiness, without which no man shall see the Lord." Therefore He said to them, "Make yourselves friends of the mammon of unrighteousness." Their riches had been evidently acquired by unlawful means, hence called "mammon of unrighteousness." (Comp. Luke xix. 8.) "That when ye fail"—as in death, when all earthly goods must be left behind. Might the Greek word, ἐκλείπω, not mean here, *fail to attain* (a right to the heavenly mansions?) (Comp. Luke xxii. 32; Heb. i. 12.) Some such sense seems to be admissible. (This is a simple question.) How differently does our Lord judge about the riches of this world from what men do generally! This the following verses declare.

Ver. 10.—The children of light are to shew their faithfulness, and hence their worthiness for the heavenly mansion, by the manner in which they apply their worldly goods. They are compared with things of eternity as child's play with the pursuits of manhood—hence they are called "least."

Ver. 11.—"Mammon of unrighteousness," or earthly riches, are to be so employed by us as to fit us for the higher trust in the other world. Heavenly riches are called *true*, because they are lasting, and can alone afford real comfort and never-ending joy.

Ver. 12.—The things of this present time are in truth not our own; because they do not belong to our real being. They have respect only to the perishable body, but cannot benefit, though often injure the soul; and because they can never satisfy the wants of the inner man. Internal worth and moral perfections alone are our own, because they will accompany us beyond the grave. Man, being but a pilgrim and stranger here, and destined for a higher region, looks, or ought to look, for substantial and lasting things. For these he has been created, and these he will obtain by believing in Christ, and by making a *right choice* here, and *applying wisely* what God has intrusted to his stewardship.

Ver. 13.—Here the Lord shews the impossibility of combining the

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service of the world and that of God. Whoever does not serve the Lord exclusively does not serve Him at all. In this instance the masters are as different from each other as light is from darkness. Therefore they cannot be served at one and the same time by the same individual. To serve the Lord properly requires a heart set free from the love of mammon, and influenced by the Holy Ghost, and filled with the love of God. Oh, let us pray, Lord shed abroad Thy love in our hearts, that we love Thee above all things.

ACTS I. 11.

"Ye men of Galilee, why stand ye gazing up into heaven? This *same Jesus*, which is taken up from you into heaven, shall *so come in like manner as* ye have seen him go into heaven."

In this question of the angels there is contained a gentle reproof. The apostles looked to heaven alone, and not also to this earth, destined by God to become the place of the manifestation of His special glory, and the enjoyment and happiness of His children.

This earth *has witnessed the greatest humiliation* of Godhead; and when once the redemption that is in Christ shall be fully accomplished or realised, then it will behold *the highest manifestation of His glory and majesty.* (See Rev. xxi.) God's veiled presence between the cherubim upon the mercy-seat, first in the tabernacle and afterwards in the temple, was typical of this future manifestation. *There* it was under the *shadowy form* of the Shekinah; *here* it will be under *His manifest presence*, as a Father of His redeemed and glorified children. No doubt Jesus Christ, as the Head of His Church, will be the communicating channel between God and the redeemed for ever.

However, as "the Word of God" in general "is of no private interpretation," so here more than one application is admissible.

1. *We must look to heaven*, because thence alone can the sinner expect pardon and peace, and grace to lead a new life; but we are not to rest here, but—

2. *Look down*,

a. Into our hearts, where Jesus will dwell, (John xiv. 23,) and where He will work *in* us and *through* us by His Spirit upon others. Our hearts are to be the temple of the sacred Trinity, in which state alone we can be really witnesses to the truth and a blessing unto others.

b. Into the world, to see how we may best promote Christ's kingdom and glory. The elect of God are not chosen merely for their *own good*, but also to be instruments in His hands for the *wellbeing of others.* "They are to let their light so shine before men, that they may see their good works, and glorify their Father which is in heaven," (Matt. v. 16.) Our Saviour says further, "So shall ye be my disciples, if ye bear much fruit." If we are united to Him, "the true vine," this will be the case—it cannot be otherwise.

3. *We are to look forward to the glorified earth.* For, whatever may be its state now in consequence of the fall, it will be renewed into

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its pristine beauty and harmony. God will not be defeated by the devil in any of His gracious plans and purposes, conceived "before the foundation of the world." All will be accomplished in due time, (comp. Acts iii. 19–21; Eph. i. 10, &c.;) and, through the marvellous interposition of God in Christ Jesus, redeemed man "will be as God," to the utter confusion of the old serpent. In view of these glorious truths, the angels said to the apostles, "Why stand ye gazing up into heaven?"

The latter clause of this important passage declares the second coming of Christ in the most emphatic manner. It is not said that the apostles themselves should witness the return of their blessed Lord and Master. However, it is also not denied. The Church has been directed from the beginning, in reference to that event, to be in a waiting position, and in constant readiness to welcome her Lord. And Jesus Christ will come again *in like manner* as He went up into heaven. There are no less than four adverbs of similitude employed to verify this truth. He ascended into heaven in a glorified but real body, and thus will He come again, accompanied, however, with His saints and angels, (Rev. xix. 14; Jude 14; 2 Thess. i. 7.) He ascended into heaven upon a cloud, and upon clouds will He return, (Rev. i, 7.) And He ascended from Mount Olivet, (Acts i. 12; comp. Luke xxiv. 50;) and upon the Mount of Olives will He descend, (Zech. xiv. 4.) The visible exaltation was a confirmation of Old Testament prophecies, as, for instance, that of Ps. cx. 1, &c. It was of the utmost importance for the apostles to know whither their blessed Lord went. And what a comfort *is it* and *has been* to the Church, to know that there is one in our own glorified nature, seated at the right hand of the Majesty on high, acting as our great high priest and intercessor!

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2 Pet. I. 19; III. 11, 12, 16, 17; Luke XXIV. 25–27.

Let us learn from these and similar passages, *the importance* of attending to the study of prophecy.

Prophecy is mercifully given to God's people as a light shining upon their path, and guiding them through the intricacies of this sinful and benighted world, and comforting them amid the trials and perplexities in their onward course, with the glorious triumph of their blessed Lord, over every opposing power, and with the bliss and happiness in another world.

Let us consider the study of prophetic truth—

1. As an *imperative duty* to every believer.

a. Because it is commanded by our Lord and His apostles. (See John v. 39; Luke xxiv. 25, 27; Matt. xvi. 3; 2 Pet. i. 19; 2 Tim. iii. 16, 17; Rev. i. 3, &c.)

b. Because prophecy forms one of the strongest evidences of our holy religion. From the beginning to the end, prophecy and promises, either *fulfilled or unfulfilled,* constitute the bases of Christianity. Christ's *first and second comings* are the great burden of the entire

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Book of God. Hence, a minister of the gospel who omits prophecy—either fulfilled or unfulfilled—deprives his people of a great and very precious portion of the Word of God.

c. Christ sanctioned it by His own ministry, (Matt. chaps. xxiv. xxv.; Luke xxi., &c.) And the same did His apostles,—Peter, 2d Epistle, chaps. ii. and iii.; John, 1st Epistle, chap. ii. 18, 22, and the Revelation; Paul, 2 Thess. ii.; 1 Tim. iv. 1–3, 6; 2 Tim. iii. 1–5; 1 Cor. xv. 22–28, 51, 52.

d. Because prophecy alone enables us to form a right view of the future. We are not authorised to expect what God has not foretold in the Scriptures of truth. What God's precepts are regarding our daily walk and conversation, that is prophecy respecting the *past* and the *future.* In regard to the latter, it is to be a lamp to direct us what to expect, and how to view all the events which take place around us and in the world. As the prophecies concerning Christ's first coming were a light to the Old Testament saints, and directed them to the "day dawn" of Christ; so are the prophecies of His second coming to the Christian pilgrim now, and will direct him safely, and keep him ready to welcome Him at His second coming. It is not in vain called by Peter, "*a sure word.*"

2. As a subject of *the greatest benefit.*

a. We shall thereby obtain more correct views of God's gracious purposes, which He has made known regarding His Church and this world. (Comp. Eph. i. 10; Col. i. 26, 27; 2 Thess. i. and ii.; Rom. xi. 25; Rev. xx. and xxi., &c.)

b. We shall thereby be kept from taking up the cause of a party not consonant with the Word of God, or standing aloof where we ought to make a bold defence. The prophetic word throws a wonderful light upon the whole Scriptures, and impresses an image of tangibility and substantiality upon the entire Bible.

c. We shall thereby be rendered more fit for teaching others, and directing them in times of peculiar events, such as we must expect to come upon us towards the close of this dispensation. Moreover, we shall find comfort in our own minds, in view of the state of trials and tribulation which must come, sooner or later, upon this guilty world.

d. We shall be wonderfully benefited in studying prophecy, and assisted in its understanding, by taking unfulfilled prophecy in the same literal sense with that which has been fulfilled. Scripture needs no foreign rule or man's device, whereby to interpret its true meaning. No, it has furnished its own rules of interpretation. As prophecies referring to past events have been fulfilled, so will all future predictions be accomplished—*literally* and *obviously,* according to their *grammatical sense.*

e. Ministers would likewise most beneficially vary their subjects in preaching, by attending to unfulfilled prophecy, and leading their people to study the Word of God for themselves, and making them inquire "whether these things were so."

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3. As it regards *the dangers and errors* which we shall thereby escape.

a. We shall be preserved from *wresting* or *spiritualising* away the Scriptures, (2 Pet. iii. 16,) either by *adding* or by *taking from them.* (See Rev. xxii. 18, 19.)

b. We shall avoid preaching the word of God *partially;* for those who shun prophecy must leave out a large portion of God's truth from their public ministrations. The very history, ceremonies, and whole ritual of the Jews are all prophetic, not even to allude to their prophetic and other scriptures.

c. We shall be preserved from the fearful error of misleading our people, as it regards coming events; and save ourselves from the solemn charge, uttered by the Lord through His servant Ezekiel, (chap. xxxiii.; and Matt. xxiv. 45.) The servant there denotes the ministers of the gospel. They are not only to give "meat in due season," but likewise, meat *proper* for *each season.* "Blessed is that servant whom his Lord, when he cometh, shall find so doing."

Matt. XI. 11.

"Verily I say unto you, Among them that are born of women there hath not risen a greater than John the Baptist: notwithstanding, he that is least in the kingdom of heaven is greater than he."

This passage suggests two questions—

1. Why was John the Baptist greater than any that are born of women? and—

2. In what respect is the least in the kingdom of heaven greater than he?

Before all things it must be observed, that Christ is the Alpha and Omega, the beginning and the end of the Bible, or of all truth. He is the centre of all truth. *Around* Him all its benign rays turn, and *in* Him they all meet. "He is the way, the truth, and the life; no one cometh unto the Father but by Him." And, as no man can come to the Father but *by* Him, so no one can have any knowledge of God the Father but *through* Him.

Throughout the Sacred Scriptures Christ is the revealer of the otherwise invisible and incomprehensible Deity. (Comp. Matt. xi. 27.) He is therefore called the Λόγος, (John i. 1,) or the Word of God, through whom God the Father spoke to man from the beginning. And as "eternal life consists in knowing the only true God, and Jesus Christ whom he hath sent," it is evident that the more we know of Christ, and, through Him, of God the Father, the more blessed and exalted must be our character.

Now, John the Baptist, being the herald of Christ, who came to prepare His way, baptized Him, saw the Holy Ghost descend upon Him, and heard God the Father speak from heaven and bear witness to His well-beloved; he was certainly favoured with a great knowledge of Christ, and a deeper insight into the objects of His coming, than any

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of the old prophets, or any one, however highly favoured, that preceded him. Hence, he was greater than they. He closed the chain of the Old Testament prophets, and united the New Testament with that of the Old. He could say, "I indeed baptize with water unto repentance: but He that cometh after me is mightier than I, whose shoes I am not worthy to bear: He shall baptize you with the Holy Ghost and with fire." He likewise could direct His disciples to Jesus, and point Him out as "the Lamb of God which taketh away the sin of the world." He had an exalted mission—he experienced—he saw and heard, what none of the Old Testament saints ever did. He had converse with *Him* who was the object of all prophecy, and "in whom all the promises of God are yea, and amen." And "he was filled with the Holy Ghost from his mother's womb."

Thus highly exalted was the character of John the Baptist. Yet Christ declares,

"Notwithstanding, he that is least *in* the kingdom of heaven is greater than he."

However near John the Baptist was to the kingdom of heaven—for he stood on its threshold—he was not living in it, he was not a full partaker of the gospel blessings, or witnessed the descent of the Holy Ghost with His vivifying grace and miraculous power, by which the apostles wrought such wonders on the day of Pentecost, and in the primitive Church, as recorded in the Acts of the Apostles.

Let us learn, hence, our high privileges and blessings, who live in the full blaze of the gospel dispensation, who see and hear what "the prophets have vainly inquired and diligently searched into; being desirous of beholding and partaking of what we are favoured with." (Compare Heb. xi. 40.) Let us be suitably affected by this manifestation of God's love and mercy in Christ Jesus, that we, as Christians, are so highly blessed above the Old Testament saints, however humble may be our position in the kingdom of heaven.

With the view to make the assertion of our Lord the more apparent, and to shew us our duty, let us state a few reasons why—

"The least in the kingdom of heaven is greater than John the Baptist."

The Christian has, in the first place, *a fuller discovery of the exalted character of Christ.* With all the knowledge possessed by John of the character and the divine mission of Christ, his views were very limited.

What could be known, for instance, of

The dignity of the person of Christ?

The necessity of His death?

The certainty of His resurrection?

His glorious exaltation to the right hand of God? and the nature of His kingdom, which He came to establish?

The disciples of Christ themselves had very imperfect views on these points, till after the descent of the Holy Ghost upon them, who led them into all truth, and enabled them to understand what Christ so often had told them in vain.

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The believer in Christ, however limited his knowledge may be of his Lord and Saviour, *knows these things*, and rejoices in them. And he has also a richer experience of the love of Christ than John the Baptist had. He can tell, not merely what Christ *is to do*, but what He *has done*. He can say, "He hath loved me, and given Himself for me." The believer has felt the virtue of Christ's blood in purging his conscience from guilt; and is experiencing the efficacy of His grace in subduing the most inveterate corruptions. He has, further, the evidence within himself that Christ is a living and almighty Saviour, who guides him by His Spirit, sanctifies him by His grace, and will render him meet for His heavenly kingdom and glory.

These remarks will shew in what consists the believer's real greatness. Contrary to earthly distinctions, his superiority to John the Baptist must be looked for in his degree of knowledge, intimacy, union, and communion, with Christ his Saviour; in his clear view of God's eternal purpose manifested in Christ Jesus, and of the kingdom and glory to which he is constituted heir. In Christ he beholds, moreover, God's infinite love to man displayed in the most wonderful manner; and sees His mysterious design revealed to constitute His children "a royal priesthood, an holy nation, a peculiar people, that they should shew forth the praises of Him who hath called them out of darkness into His marvellous light."

Thus we have at once the object stated which God has with His own. They are to manifest His excellency, His love and mercy, His compassion in Christ, and His wonderful design with them in the world to come. And in reference to these things, "the least in the kingdom of heaven is greater than John the Baptist."

John XXI. 22.

"Jesus saith unto him, [Peter,] If I will that he tarry till I come, what is that to thee?"

This passage, like so many others in the Bible, teaches the necessity of explaining scripture by scripture. Viewing it by itself, it might lead to the idea that John would not taste death till Christ's visible coming again. But by comparing it with similar passages, we shall come to a different conclusion.

Before all things we must consider, that the *commencement* and final *universal establishment* of God's kingdom were not so distant from each other in the mind of Christ as these events are in our experience. He saw the whole work accomplished and perfected when He uttered the memorable words, "It is finished." A striking fact in point we have in Luke x. 18, where our Lord says, "I beheld Satan as lightning fall from heaven," an event which remains still to be accomplished. (See Eph. ii. 2 ; Rev. xii. 7–9.)

We must distinguish between Christ's coming *in* His kingdom and His coming *to* His kingdom, or in the glory of His Father. The latter is still futuré—for He has not yet appeared visibly in the character of

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"King of kings, and Lord of lords;" and as the Deliverer of His own from all evil, and as the Judge of Antichrist and his adherents.

But, *in* His kingdom, *visibly*, He appeared soon after His glorious exaltation, which, though unknown to the world, was experienced by His apostles, upon whom He sent the gift of the Holy Ghost, who wrought so wonderfully *in* and *through* them, that on the very day of His descent upon them no less than three thousand souls were gathered into the Church by their instrumentality. This coming of "the Son of Man," and of "the kingdom of God," is evidently understood in the above and following passages—Matt. xiv. 28; Mark ix. 1; Luke ix. 27. And John, surviving all the rest of the apostles, saw more of this wonderful work than they. He indeed realised the promise of his Lord, "And, lo, I am with you alway, even unto the end of the world." He saw his glorified Lord, when he was favoured with that wonderful vision contained in the Book of Revelation. He, in fact, saw his Divine Master revealing Himself, not only *in grace*, but also *in judgment;* for he survived the destruction of Jerusalem, and witnessed the glorious conquests of the gospel over heathen superstitions, and Jewish ignorance and prejudice, far and near.

Reviews.

Our Moral Relation to the Animal Kingdom: being a Digest of the Statements of the Bible in respect thereto. London: Morgan & Chase.

THIS is a sensible and scriptural digest of the Bible statements in regard to the lower animals; and as it bears upon the curse which rests on creation in connexion with man, we not only commend the book, but give the following extract:—

"No sooner do we read of the moral dereliction of our first parents, and of the consequent curse entailed upon the earth itself, than we discover *incidentally* that the inferior creatures are involved in the consequences of this delinquency on the part of their deputed head. Instead of allowing Adam and Eve to content themselves with the device of their own preparing, by which they sought to hide from each other the effects of their sin, "the Lord God made *coats of skins* and clothed them." In His divine wisdom, He saw fit that the unfallen animals should suffer in order practically to instruct our fallen forefather that, by means of corresponding suffering on the part of *the Lamb of God,* He should, in the fulness of time, triumph over the evil introduced by the first Adam: and also, at the same time, continually to remind him of his personal desert. Further on in the sacred narrative we find the unintelligent portion of the creatures a second time involved in the judgment of human evil.

"At the sixth chapter of Genesis, and at the fifth verse, we read:—'And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually.' . . . . 'And the Lord said, I will destroy man whom I have created from the face

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of the earth; *both man and beast, and the creeping thing, and the fowls of the air.*' Again, in denouncing judgment upon Pharaoh, we read (Ex. ix. 2–6): 'If thou refuse to let them go, and wilt hold them still, behold, *the hand of the Lord is upon thy cattle which is in the field, upon the horses, upon the asses, upon the camels, upon the oxen, and upon the sheep, there shall be a very grievous murrain; and the Lord shall sever between the cattle of Israel and the cattle of Egypt; and there shall nothing die of all that is the children's of Israel. . . . . and the Lord did that thing on the morrow, and all the cattle of Egypt died, but of the cattle of the children of Israel died not one.*'

"In the further judgment that overtakes this haughtiest of monarchs, (Ex. xii. 29,) we find that '*all the first-born of cattle*' fall by the Lord's hand, in common with 'the first-born of Pharaoh that sat on his throne, and the first-born of the captive that was in the dungeon.' The book of Deuteronomy affords an additional illustration of the dependence of the inferior creatures on the conduct of man. In the 28th chapter, and at the 15th verse, we read, 'It shall come to pass, if thou wilt not hearken unto the voice of the Lord thy God, to observe to do all his commandments and his statutes, which I command thee this day; . . . . *cursed shall be the increase of thy kine, and the flocks of thy sheep,*' &c.

"Again, in the successive judgments executed by human instrumentality at the behest of the Almighty, we see a similar principle maintained. '*Ox, and sheep, and ass*' are 'utterly destroyed' in the overthrow of the city of Jericho. 'And (when) Joshua, and all Israel with him, took Achan, the son of Zerah, and the silver, and the garment, and the wedge of gold, ... *his oxen, and his asses, and his sheep,*' are involved in the destruction of this 'troubler' of Israel.

"There would appear to be something in this mysterious principle of involving the unoffending in the judgment of the guilty, akin to that by which the family of man, as such, are ruined in the fall of their first father, on the one hand; and rescued from its consequences by the 'last Adam,' the second representative head, on the other.

"When Israel is visited in judgment by the instrumentality of the Midianites, '*the sheep, the ox, and ass*' are seen to suffer with their possessors, (Judges vi. 4.) Similarly are the quadrupeds 'utterly destroyed' in the judgment on the Amalekites, (1 Sam. xv. 3,) and in the destruction of Nob, the city of the priests, (chap. xxii. 19.) '*The shepherd and his flock*' and '*the husbandman and his yoke of oxen*' are, by the prophet Jeremiah, associated in one common fate in connexion with predicted judgment upon Babylon, (chap. li. 23.) The prophet Hosea, again, after expatiating on the sins of Israel, goes on to say, 'therefore shall the land mourn, and every one that dwelleth therein shall languish, *with the beasts of the field, and with the fowls of heaven; yea, the fishes of the sea also, shall be taken away,*' (chap. iv. 3.)

"In recognition of a similar (and to us, with our partial knowledge, mysterious) principle, the prophet Joel, in his appeal to the elders of Judah, exclaims—'Awake, ye drunkards, and weep; and howl, all ye drinkers of wine, ... the field is wasted, the land mourneth; for the corn is wasted, the new wine is dried up, the oil languisheth.' '*How do the beasts groan! the herds of cattle are perplexed, because they have no pasture; yea, the flocks of sheep are made desolate, ... the beasts of the field cry also unto thee; for the rivers of waters are dried up, and the fire hath devoured the pastures of the wilderness.*'

"It is not a little interesting to observe the intelligence displayed by the Gentile king of Nineveh on this subject. No sooner does the prophet Jonah announce the purposed overthrow of the city, than we read—"He arose from his throne, and he laid his robe from him, and covered him with sackcloth,

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and sat in ashes. And he caused it to be proclaimed and published through Nineveh, by the decree of the king and his nobles, saying, Let neither man *nor beast, herd nor flock, taste anything : let them not feed, nor drink water : but let man and beast be covered with sackcloth, and cry mightily unto God :* yea, let them turn every one from his evil way, and from the violence that is in their hands. Who can tell if God will turn and repent, and turn away from his fierce anger that we perish not?' Thus remarkably does this pagan monarch recognise, in view of the 'God of heaven,' the intimacy of the relation subsisting between himself, his people, and the inferior animals!

"In connexion with the foregoing quotation, it is worthy of special note that, when the prophet Daniel is about to interpret Nebuchadnezzar's dream, he addresses the king as one to whom 'the God of herven' had not only transferred the 'kingdom, power, and strength, and glory,' but he also adds, 'and wheresoever the children of men dwell, *the beasts of the field, and the fowls of the heaven, hath he given into thine hand, and hath made thee ruler over them all.*'

"This latter circumstance is the more important, owing to its having an immediate bearing on ourselves. It was not until God's ancient people had, for a season, been set aside in consequence of their multiplied transgressions, that the supremacy of rule was transferred to Gentile hands. From the time of Nebuchadnezzar onward has the sceptre of the world been retained by them. Thus has this power (which, while centring in the sovereign, is, together with its responsibility, shared by the people) descended in a direct line to ourselves. The protectorate of the defenceless portion of creation has thus devolved upon us no less fully than it did upon our first father, upon the patriarch Noah, upon Israel, Nebuchadnezzar, or any other individual or people who have ever exercised it. Passing by other notices of the manifest connexion maintained in the Divine dealings between man and the inferior creatures, we come now to examine a few instances of *direct interposition*, on the part of the Almighty, in behalf of individual species. The first we meet with is contained in Exod. xxiii. At the 5th verse we read—'If thou see the ass of him that hateth thee lying under his burden, *and wouldest forbear to help him, thou shalt surely help with him.*' Again, in Deut. ii., we have a touching instance of the Lord's interposition on behalf of the winged portion of His creatures. At the 6th verse we find the following passage—'If a bird's nest chance to be before thee in the way, in any tree, or on the ground, whether they be young ones or eggs, and the dam sitting upon the young, or upon the eggs, thou shalt not take the dam with the young: thou shalt in any wise let the dam go, and take the young to thee, that it may be well with thee, and that thou mayest prolong thy days.'

"In chap. xxv. of this book we have an instance of the Divine intervention on behalf of the cattle. At the 4th verse we find the following words:—'Thou shalt not muzzle the ox when he treadeth out the corn.' Thus have we traced, in long succession, portions of Scripture from which the All-wise is seen to associate the unintelligent portion of His creatures with their deputed ruler, (in his dealings with him,) from the creation of our first parent *to the final consummation in blessing.*

"We have also briefly cited certain instances of direct interposition on the part of the Almighty in behalf of individual species, and would fain hope that the fact of the association, (which exceeds the limits of our understanding,) together with the touching interposition on the part of the Lord, which appeals to the mind and heart alike, may induce at least such as realise the relation of sonship with regard to Him to ponder these things; and, although we fail to penetrate the mystery in which they are involved, yet, if we would be 'imitators of God as dear children,' we shall surely desire, like Himself, to interpose between His helpless creatures and the cruel selfishness of man."

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Discussions on the Gospels ; in Two Parts. By the Rev. A. ROBERTS, M.A. London: J. Nisbet & Co. 1862.

WE do not mean to discuss the merits of this able and scholar-like volume. Our readers must study it for themselves. Nor do we mean to enter into the literature of the questions so largely argued in it. The reader will find, in short compass, the fullest statement of this in an article in the *Presbyterian Review* for April, 1844; the writer of which seems to have read everything bearing on the subject of the language of the New Testament, great or small, Latin, German, or English.

We advert to the present volume chiefly to correct the view given in it of our old friend, Papias, who has shared the fate of most millennarians, in being misrepresented and ridiculed by we know not how many, since the days of Eusebius. Papias was not only a millennarian, but bears testimony to the fact that millennarianism was an article in the Creed of the primitive Church, and delivered as such by the apostles. This Eusebius does not relish; and being not only of doubtful orthodoxy, but an Allegorizer, he tries to depreciate Papias, in order to invalidate his testimony. In such a case, and coming from one who disliked the gospel as much as he did Chiliasm, the testimony against Papias must be subjected to many deductions; more especially as this same Eusebius, who, in one place reviles him as *credulous*, (precisely as modern millennarians are reckoned,) in another place lets out the important statement that Papias was by far the most learned man of his day. Eusebius' words are these — ἀνὴρ τὰ πάντα ὅτι μάλιστα λογιώτατος καὶ τῆς γραφῆς εἰδήμων, which the old translator renders, "a man passing eloquent and expert in the Scriptures," (Euseb., b. iii., ch. 36.) This of itself would be sufficient to neutralize this historian's opinion of his narrow-minded credulity. But the word translated "eloquent" means more frequently "learned;" and this, we have no doubt, is the real signification of the word in the passage quoted. Papias was one of the most learned men of his day, and the most thoroughly skilled in Scripture; but as he happened to be a millennarian, he was, in the eyes of the Semi-Arian Bishop of Cesarea, and in the eyes of anti-millennarians since his day, a credulous, narrow-minded repeater of old wives' stories. That we are not far wrong in our translation of the word λογιος, will appear from the following passage. Herodotus, when visiting Egypt, took special care to get the best and most accurate information he could. For this purpose he betook himself to the priests of Heliopolis, because they were Αἰγυπτίων λογιώτατοι, which Rawlinson renders, "the best skilled in history of all the Egyptians," (Herod., Euterpe., ch. 3.) Now, as Papias is said, even by his detractor, Eusebius, to be not only λογιώτατος, but μάλιστα λογιώτατος, may we not reasonably conclude that he was not the credulous fool that his revilers have represented him to be? As Herodotus went to the priests of Heliopolis because they were the most learned in Egyptian history, so would we go to Papias because, even accord-

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ing to his avowed enemy, he was by far the most learned in history of his age. His character and his testimony are not to be disparaged because he happened to be a millennarian. We were surprised, then, to find that Mr Roberts only quotes the disparaging passage of Eusebius, and omits his eulogy. This is not just either to Papias or Eusebius, and it *shakes our confidence in the arguments and conclusions of Mr Roberts.* His theory requires that Papias' character should be damaged; and accordingly he has given us a very *one-sided* statement. We were further surprised to read in Mr Roberts's work such a sentence as the following:—"The credulous Papias, who was exactly the man to become the father of a ghost story," (p. 394.) The statements on which Mr Roberts has ventured regarding Papias, are unworthy of his able volume; and shew to what length a scholar may go in support of a favourite theory, and in his endeavours to damage the character of an important but obnoxious witness.

Millennial News. Montreal. 1861.

THIS is a Canadian periodical of eight pages, published at intervals, from which we make the following extract. It is a short article headed "The Lord Cometh":—

"The necessity of calling attention to this important truth arises from the fact that it is practically disbelieved by multitudes. The politician arranges his plans, and acts upon them as if the world would last for ever. Much is said of the march of intellect, and the present being regarded as an age of progress, continued improvement of the nations is expected. Many feel sure that the world will last their day, and, if indeed it ever come to an end, probably thousands of years must first pass away, and thus afford ample room for the accomplishment of their schemes. It is true there are individuals—and we fondly hope the number is on the increase—who believe Christ will come again, and who often think of the event, yet the mass of mankind is uninfluenced by such thoughts. Men go forth to their work, the mechanic to his shop, the merchant to his counting-room, the lawyer to his office, the student to his books,—in short, all classes of every occupation, without any apprehension that "the end of all things is at hand." If they admit He will ever come again, the event is placed at such a telescopic distance, that it has not the influence upon them which it would have if viewed as less remote. The evidence of the certainty and suddenness of our Lord's return, and of our proximity to it, should therefore be duly weighed.

"That Christ will come again personally and visibly, in power and great glory, is as distinctly announced as was His first advent to suffer and die. Listen to His own words uttered on the eve of His crucifixion—'When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory,' (Matt. xxv. 31, &c.) 'Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven,' (Matt. xxvi. 64.) You will observe He is to come as the Son of man. This title is applied to Him eighty-four times in the New Testament, and simply because of His humanity, as Paul teaches in Rom. i. 3—'Concerning his Son Jesus Christ our Lord, who was made of the seed of David according to the flesh.' If, therefore, He is seen as the Son

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of man coming in the clouds of heaven, His advent must be personal and visible.

"The words of the angels to the disciples on the day of His ascension are equally explicit—'Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus who is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven,' (Acts i. 9–11.) How cheering and expressive this announcement! The Man of Sorrows who went about doing good; who knew how 'to speak a word in season to him who was weary;' whose voice hushed the stormy winds and waves of Gennesaret, and drove demons from their human habitations; whose words fell as gently on the ear as the dew on the moss-rose of June, when to the disciples He said, 'Fear not,' or, in the hearing of parents, uttered the children's gospel, (Mark x. 14;) who sympathised with Jairus, the widow of Nain, and the sorrowing sisters of Bethany, and bade their dead live again; who offered Himself an atoning sacrifice on Calvary; whose body was laid in the rocky tomb, from which it emerged on the third day; who 'shewed himself alive after his passion by many infallible proofs,' and said—'Behold my hands and my feet that it is I myself; handle me and see; for a spirit hath not flesh and bones, as ye see me have,' (Luke xxiv. 39, 40;) yes, '*this same Jesus*' shall so come in like manner as He was seen to go into heaven. Such is the testimony of angels. It is not difficult to understand their words as teaching a personal advent, but extremely hard to make them teach anything else.

"The manner of His coming may also be gathered from the apostolic epistles. Paul taught that 'Christ was once offered to bear the sins of many, and unto them that look for Him shall He appear the second time without sin unto salvation,' (Heb. ix. 58.) 'For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first,' (1 Thess. iv. 16) Now we argue that as the prophecies were fulfilled literally which described His conception, birth-place, ministry, ride into Jerusalem on the ass, humiliation, suffering, death, burial, resurrection, and ascension, so the predictions respecting His coming 'the second time,' will be literally fulfilled. Surely it is no fanaticism to believe that the accomplishment of the prophetic word relative to the first advent is a pledge of the fulfilment of that which pertains to the second. Man may be slack concerning his promise, but the word of God 'is true from the beginning,'—not one of His promises will fail.

"'The Lord cometh!' This is the startling cry that falls upon our ears, sounding through the centuries of the past. It rises on the other side of the flood, for Enoch, the seventh from Adam, made the announcement to the men of his generation, (Jude 14, 15.) It is a living truth which Satan hates, and fain would crush, for it is the death-knell of his hope and liberty. It never will be popular with a godless world. How can it be? for we are assured, 'if any man love not the Lord Jesus Christ' he will 'be Anathema, Maranatha,' that is, accursed when the Lord comes. Neither to the mere formalist is it a pleasing sound; but to the lone watcher at Zion's gate—the weary pilgrim on the enchanted ground—it brings strong consolation."

Reformation and Puritan Theology, &c. By John Cox. London. J. Nisbet & Co.

We have no need to do more than commend this admirable work to the notice of our readers.

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Extracts.

The Present Condition and Aspirations of the Jews.

He was able to speak with some amount of certainty about both, because within the last four years he had been thrown, in Europe and Africa, among many persons of both those great classes. First as to the Jews, his own conviction and that of those who watched them carefully in Africa and Europe, was that they are fast approaching to a great national change. Wherever of late he had met the Jew—whether living in Scandinavia, in continental Europe, in England, on the edge of the great North African seashore, or in the desert of the South—he had always this great feature to mark and distinguish him from the Jew of the past,—that he was looking with his face towards Jerusalem, and expecting speedily to return there. Nor was this all. God was bringing the Jew in every part of the world, in a marvellous manner, from the degradation of ages to the very highest positions in society. Take for example the country of revolutions, where the Jew, naturally a man of peace, would be expected to be crushed and trampled down. But in what rank was the Jew found in France? The greatest of their tragediennes was Rachel; their greatest financier, M. Fould, was a Jew; Cremieux, the prince of advocates, was a Jew; the greatest of Napoleon's marshals was Soult, a Jew. Who were guiding the press of France in some of the greatest French papers? They are known to be Hebrews. Who were holding the strings of the monetary power? They were the Rothschilds and other rich Jews. Take, again, that other country without unity except in name What was the great class in Germany which to-day is making the deepest impress on the mind of the people? They are Jews. Take the universities of Berlin, Leipsic, how many of the professors are Jews? Take the three greatest names now influencing the religious opinion of that country, Stahl, Neander, and Cappadose, they are all Jewish names! He spoke with contempt of the way in which the Jew in England had gratified the miserable ambition of sitting in the House of Commons. He was less surprised that we, as a great nation, should give him a place there than that the Jew—the descendant of Abraham—should seek to take his seat with the members of the House of Commons. In Africa the Jew, less brought into contact with European civilisation—he had almost said less contaminated with European opinions—was emphatically at this present time rising to greatness. When France gained, in 1830, a new dominion over the great Lybian land—when little by little, as men thought by a strange providence, freedom, national existence, the rights of nations, became trampled down beneath the army of France—when at last there was no other power but that of France dominant on this side of Atlas, from the frontier of Morocco to

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where the sea washes the shores of Tunis—what was, after all, the class which benefited by that occupation? That class was the Jew; and from that time they had begun to be as great as they are in Europe. A Jew said to the speaker in Algiers in 1859, "I have lived here from a boy, and known many revolutions in the native governments. I have watched the French government under the various conditions of a constitutional monarchy, a republic, and an empire. I have seen only one stable thing in Africa all this time, and that has been the character of my people. There has been only one fixed ruling idea, perpetually waxing in greatness and increasing in power, the idea pervading our race that we are soon to become a great nation again, and so return to our own land." He (Mr Oakley) asked him if he carried that out in acts, by assisting with his wealth to send his countrymen back. He replied that many Jews along that seaboard were regularly forming themselves into a community for this very purpose. They were sending their poor brethren to Jerusalem, and laying out their money there before going themselves. He would add a single fact, which he told on the authority of a dignitary of the Church, from whom he had heard it. One of the great Jewish financiers of Europe recently had an interview with the French emperor. After talking for some time of great monetary speculations, the financier was about to depart, when the emperor stopped him and said abruptly, "Well, Jew, and when is your nation going back to Palestine?" The Jew, with the quickness of his race, answered, "When your majesty is prepared to lead them there." The emperor asked, "Is your race prepared to receive me as their Messiah?" To that the Jew gave no answer, but it was a conversation pregnant with much thought. No man who watches the Jew carefully could doubt that he is reading the prophecy of old in a different way from what he had read it for eighteen hundred years. That high pale forehead, that flashing eye, that bushy beard, that curious eternal countenance, which meets the traveller in the pyramids of Egypt, in the entablatures of Nineveh, the tombs of Babylon,—this type of the Jewish mind, these features of the Jewish race, are kindling to a new national life. They are taking to read their own book—the book they have too long neglected—the story of the prophets, which has comforted many of their best men, and always been a talisman to keep the worst from commingling with the world; and they are reading with curious comments such passages as this, "Lo, the winter is past, and the rain is over and gone; the flowers appear in the earth; the time of the singing of birds is come." "Arise, saith Jehovah, arise my people and come away." These words he heard at a synagogue at Algiers before the passover in 1859. He afterwards read them with one of the ablest and most learned Jews of North Africa; and the interpretation and connexion of the words was first suggested to the mind of the Christian hearer by the Jew, who taught him the meaning of the prophecy.—*Rev. C. E. Oakley.*

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The Sinaitic Manuscript.

The recent discovery by Professor Tischendorf of a biblical manuscript of great value has been repeatedly mentioned in the papers. Our readers may be interested in a more particular account, extracted from his own statements, regarding it. His first journey to the East in 1844 led him to the Convent of Saint Catherine at Mount Sinai. As he was there rummaging in a basket of torn and mutilated fragments of manuscripts which had been thrown aside as useless, and were destined to the flames, he drew forth several pages of a very ancient copy of the Septuagint. A few, which were the least seemly, he was allowed to take with him. But the monks, who thus suddenly obtained some idea of their value, refused to part with the others, containing Isaiah entire, first and fourth Maccabees, and portions of other books. In his second visit, in 1853, he was not able to find these precious fragments, nor to learn anything respecting them, whence he was led to suppose that some one else had obtained them and carried them to Europe. On the 31st of January, 1859, he visited St Catherine for the third time. He had already sent his servant for camels, and made his arrangements to leave for Egypt on the 7th of February; when, upon the 4th, in a walk with the Superior of the convent, he spoke of the Septuagint, and of his own edition of it, copies of which, as well as of the New Testament, he had brought to present to the monks. On returning from the walk, they entered the Superior's chamber, who remarked that he possessed the Septuagint, and laid it before him wrapped in a cloth. Upon opening it he saw what he had never ventured to hope for, the oldest Greek manuscript in existence. They were the identical pages which he had snatched from destruction in 1844, with a goodly number more, forming together a considerable portion of the Old Testament; and, what was more precious still, a perfect copy of the New Testament, *ne minima quidem lacuna deformatum*, to which was added the Epistle of Barnabas complete, and the first part of the Pastor, neither of which was previously known to be extant in Greek. The volume, or rather fragments of a volume, for many of the leaves were torn, and there was no cover but the cloth, he at once took to his own room, by permission of the Superior. The first night was spent in transcribing the Epistle of Barnabas, *quippe dormire nefas videbatur*. On the next day he came to an agreement with the monks that, upon the receipt of an order from their superiors at Cairo, this manuscript should be sent thither to be transcribed.

Tischendorf reached Cairo on the 13th of February, and by the 24th he had the coveted treasure in his hands. Within two months the whole Codex, containing upwards of one hundred thousand verses, was transcribed by himself, with such help as he could obtain from a couple of friends, whose work he revised letter by letter. The difficulty of the task was greatly enhanced by the careful examination necessary in about eight thousand places containing corrections, which, though ancient, were of a date posterior to the text. Meanwhile, the monks

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of Sinai were persuaded to offer the original manuscript to the Russian emperor, Alexander II., under whose auspices this journey was undertaken. As the archbishop of their order was dead, however, and his unanimously-elected successor had not yet been consecrated, on account of the opposition of a pretender to the place, the college consented that Tischendorf might take the manuscript to St Petersburg, in order to prepare an accurate edition of its text, and that it might be regarded as a temporary loan, until the archbishops should signify in their name that the gift was perpetual. With this understanding the manuscript was surrendered to him at Cairo, September 28.—*Princeton Review.*

Water Supply for Jerusalem.

At the meeting recently held in Sir Culling Eardley's (Bedwell) Park, with regard to the distribution of funds contributed for the benefit of Syria and Palestine, some interesting statements were made on the above-mentioned subject.

Dr Whitty, a civil engineer, was introduced as having prepared a plan for effecting the object in question, and opened with some remarks on the present insalubrity of Jerusalem from the lack of water. The sinking of an artesian well is (he said) utterly out of the question; the geological structure of the district is against it, and no water could be obtained by that means. But to the question—Can a sufficiency of water be by any means obtained? I am in a position to give the desired and most decided answer. The present supply of the city is derived from two sources:—First, rain water, which, falling copiously during the winter season, is to a limited extent collected in cisterns within the city, and retained for household purposes. Second, wells in the valley of the Kidron, outside the city, which yield impure water, impregnated with animal salts and other soluble deleterious matter. As no sewerage system whatsoever exists for the town, it may be easily imagined whence arise the notorious unhealthiness, the unsavory odours, and the filthy defilements of the place. The cisterns are invariably vaulted chambers beneath the dwellings, and are in most cases only separated from the common cesspools by cemented walls, and neither cisterns nor cesspools are ever cleansed. The wells in the valley of Kidron are two in number. The first, called the well of the Virgin, in summer-time derives nearly all its water from the leakage of the tanks and cesspools in the city, and the water thrown out from the dwelling-houses. From this well a channel, tunnelled in the solid rock, conducts the outflow to the pool of Siloam, about 300 yards distant. At this place all the clothes of the poor, both in Jerusalem and the adjoining village of Siloam, are washed, and the water then enters a small tract of vegetable gardens, called in Scripture the King's Gardens; and having been diverted into small streams for irrigation purposes, becomes absorbed in the ground, and, sinking through the soil, is again collected in the well of Joab adjoining, being the second well

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in the valley of Kidron, and which, but for this tainted source, would be quite dry in summer. All the water which it can yield at that season of the year, which is but little, is carried back to the city in goatskins, to supply an unwholsome beverage to those who have no tanks beneath their houses, or whose cisterns may have become empty. Addressing himself, then, to the question of remedies, he said,—Beyond the area upon which houses stand, but within the walls of the city, and at its lowest point, is a vacant space, now overgrown with prickly cactus. This might be converted into a large reservoir for collecting the rainfall of the city over and above that diverted into the private tanks of the dwellings. I have made a calculation as to the requisite size of this tank, to contain the amount of water likely to flow into it, but it is unnecessary to go into figures in this abstract. There are also two external sources from which the city might be supplied with water: the first of these is the elevated land to the north-west of the Damascus Gate, which by a proper arrangement of channels to intercept the winter rain, and prevent it flowing off into the valleys, would yield sufficient surface water to fill the Pools of Bethesda and of Hezekiah within the city, and also a large tank near the Damascus Gate, without the city, the water of which last-mentioned tank I would propose reserving exclusively for the flushing of a sewer, which I suggest might be made through the city from north to south, in the depression called the Tyropheon Valley. The second external source from which water might be procured is from the Pools of Solomon, about seven miles distant, by simply repairing the existing aqueduct; a portion of the water might be allowed to flow off at Bethlehem, for the use of the inhabitants of that village, and the remainder would constitute a running stream in Jerusalem, which would likewise benefit the village of Siloam. The expense of the water supply I have estimated at £3000, exclusive of the cost of the sewerage system, which is a separate matter, but one which I also recommend as a sequent. . . . . Can a better plan of permanent relief be proposed than this, of making Jerusalem, whence "living waters" have flowed for the "healing of the nations," to be itself a place of fountains, fresh, and flowing with health, comfort, and purity?

The Turkish Government and the Mosques.

Among the important reforms in the Turkish empire is the appropriation of the endowments of the mosques to State purposes. This gives special interest to the following details on the subject from the "Journal of a Deputation to the East:"—

"It has already been stated, that, at the conquest, the lands of the empire were divided into three classes, a third for the State, a third for private Turkish subjects, either Moslem or Christian, and a third for the mosques. All uncultivated lands, such as correspond to our commons, and which, in many districts, are of immense extent, belong, by

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law, to whomsoever brings them into cultivation, whether Moslem or Christian, and this is described as restoring them to life. No foreigner is allowed the right of purchasing or holding landed or other immovable property.

"The amount of private property has been greatly diminished, and a large proportion mortgaged, as ecclesiastical property, to the mosques, so that the ecclesiastical, or Ulema body, are now stated to be in possession of above two-thirds of the land of the empire. The great inducement to private landowners for making these transfers has been the fact of the land of the mosques being subject neither to confiscation nor taxes. These transactions which are called *Vakufs*, are described as follows, by Ubicini:—

"'Suppose Said to be the possessor of a real estate of 100,000 piastres, which he desires to secure from the rapacity of the Government, and to preserve for his direct issue. He cedes it to a mosque, which gives him in exchange a sum of 10,000 piastres; but this cession is fictitious. Said, by a payment of fifteen per cent. on the sum he has received, or 1500 piastres a-year, continues to retain the perpetual usufruct of his estate, with a power of transmitting it to his children. He is safe from all confiscations and from forced sales, either by his creditors or by virtue of the right recognised by Turkish law, which gives the owner of contiguous property a prior claim to purchase. But if Said dies without leaving children, even though he have grandchildren to represent them, the estate passes to the mosque. Thus the mosque is placed by this trust in the position of a man who purchases an estate for one-tenth of its value on condition of only entering into possession on the extinction of the lineal and direct issue of the vendor, receiving, however, fifteen per cent. on the purchase-money in the interval. It may readily be conceived that this arrangement contributed formerly to multiply these trusts, insomuch that three-quarters of the landed property of Turkey are thus pledged to the mosques, to the great detriment of the public revenue.'"—*Lettres sur la Turquie*, p. 270.

Syro-Egyptian Society.

At the meeting of this Society, on the 11th inst., Mr Sharpe read a paper "On some Passages in the Bible relating to Egypt." He thought the word "Egypt" itself, in most cases, an exact translation, and that it ought to be rendered Lower Egypt. He explained "Cush" as sometimes meaning all the Arabic races, and sometimes Ethiopia, and in the Books of Chronicles meaning Ethiopia and Upper Egypt; and he thought that Zerah, king of Cush, was a king of Thebes, probably Rameses. Mr Sharpe further argued that the Egyptian king whose daughter married the son of the Prophet Ezra was probably Amyrtæus. He thought that the wine of Seba, mentioned by Isaiah, was probably the wine of Meroa, spoken of by Lucan as being drunk by Cleopatra, perhaps made from dates. Samson's victories over the Philistines, he

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further shewed, might have been assisted by the march of Rameses II. through the country, which took place about the same time.—*Athenæum.*

Idolatry—Scarabei.

"As scarabei existed long before we have any account of idols, I do not doubt that they were originally the invention of some really devout mind; and they speak to us of the danger of making material symbols of immaterial things. First the symbol came to be trusted in instead of the being of whom it was the sign; then came the bodily conception and manifestation of that being or his attributes in the form of idols; then the representation of all that belongs to spirits good and bad; then the deification of every imagination of the heart of man, a written and accredited system of polytheism, and a monstrous and hydra-headed idolatry. Many scarabei exist of a date both anterior to Abraham and contemporary with him; and we know of no idolatry so early as this period except that of the host of heaven. In Abraham's days the one supreme God seems to have been worshipped both in Phœnicia and in Egypt. Charms were the first steps to materialism, and we begin to read of idols in the days of Jacob. It is said that the Pelasgians had no idols when they first appeared in Greece and Italy, and the Romans had none until the time of their fourth king. Both the primitive Pelasgians and primitive Romans had a god whose name was not pronounced; and I doubt not it was a tradition from Jehovah of the Hebrews, afterwards Jove, Jovis—Pater Jupiter. The Etruscan *Tina,* or supreme ruler *Tinai,* is but another form of *Adni,* the Hebrew for Lord or God."—*Mrs Hamilton Gray.*

Correspondence.

To the Editor of the "Quarterly Journal of Prophecy."

SIR,—Not having met with your *Prophetic Journal* from the first year of its commencement till April of the present year, I am ignorant how far what I am about to say may have been better said by others. But as your journal seems conducted upon impartial principles, you will doubtless give a fair hearing to all sides of the questions discussed therein—friendly controversy in the spirit of prayer being a chief means of ascertaining prophetic truth.

Without further preface, then, I would offer a few remarks upon some points advocated in the "Notes on Matt. xxv., xxvi.," contained in said number.

On ver. 15 of chap. xxiv, the writer remarks—"It is more than probable that this passage speaks of events immediately preceding the second advent, being in direct connexion as it is with the universal spread of the gospel." So far we follow him. But he adds:—

"This abomination of desolation seems to imply nothing less than the setting up of an idol in the holy place, or in the temple of the Lord. Let us

observe that St Peter's Church at Rome is not a temple of the Lord. It may properly be called a temple of Antichrist, but not the temple of Jehovah. Antiochus Epiphanes set up an 'abomination of desolation' in the temple of the Lord at Jerusalem, (Dan. xi. 31;) and this evidently was typical of the abomination of desolation to be set up by the Antichrist or the beast, as shewn Dan. ix. 27, xi. 36-38.

"A partial restoration of the Jews is here supposed to have taken place, and the temple of Ezekiel to have been built. The Jews have no temple at present for Antichrist to profane; and it is no Christian Church that is implied in our Saviour's words, but a temple of the Lord, erected by *His commands*, and according to His *own dimensions*, such as that in Ezekiel."

Now it is quite true that St Peter's Church at Rome is not the temple of the Lord: but where lies the proof that our Saviour's words do not imply or indicate the Christian Church? That a section of the Church universal is defiled by idolatry, does not invalidate the application of the term. In our Saviour's time, the temple of the Lord was, in His own words, made a *den of thieves*, but it ceased not to be the temple of the Lord: otherwise the people were not accountable for the profanation. So, if corruption overspreading the Christian Church did make it no longer the Church—considered formally—then no person could be charged with the guilt of these things. In that case, the *Man of Sin* would profit by his own wrong-doing.

Macknight well remarks, "After the death of Christ, the apostles never called the temple of Jerusalem the *temple of God;* but, as often as they used that phrase, they always meant the Christian Church," (1 Tim. iii. 15; 2 Cor. vi. 16; Eph. ii. 19-22.)

"But," it will be objected, "how admit the purely spiritual application of a text, in which the senses are so openly appealed to? When ye shall *see?*" We ask in return, Is not the Romish mass an *abomination* palpable to sight? Has not that abomination been set up at Pekin with great pomp by the French, the English meanwhile looking on? Let us suppose a case. The people of Israel returning in great numbers to their ancient profession; Protestant missionaries labouring earnestly among them; a French and English Protectorate there; a Romish Cathedral set up—a Romish Bishop given *priority* and precedence over all others, and Papal worship made to supersede the profession of the truth. Let us suppose these things to transpire at that determinate point of time fixed in the counsel and foreknowledge of God, when He shall say, "I am returned to Jerusalem with mercies; my house shall be built in it, saith the Lord of hosts, and a line shall be stretched forth upon Jerusalem," (Zech. i. 16.) In such case Jerusalem would then be the *holy city*, and the Romish idolatry of the mass set up in her might well be called the "abomination of desolation," standing where it *ought not.*

Having thus asserted, but not proved, that the temple of God, or "the holy place," is *not* the Christian Church, the writer proceeds to fill up the blank by an affirmative proposition. And this is no other thing than a *temple* at Jerusalem, built by the Jews partially restored; and this is supposed to be the temple so minutely described by Ezekiel. Yet he tells us that many of these will acknowledge Antichrist, while still denying Christ. How then can such men build a temple to the Lord? A *temple* supposes the establishment of sacrifices. If these be restored, it must be with a *retrospective* view to the great Sacrifice. But the Lord's Supper is the only commemoration of Christ's death *till He come.* Therefore, if Ezekiel's temple be future, as we believe it to be, it belongs to the millennial age. Begg, in his valuable work on the "Millennial Reign," treats at large upon this temple, and shews that it is to have a *material* as well as a moral glory; and that it is, therefore, a mistake to refer the prophecy, Hag. ii. 6, 9, to the period of our Lord's first advent. "For thus saith the Lord of hosts, Yet once, it is a little while, and

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I will shake the heavens, and the earth, and the sea, and the dry land; and I will shake all nations, and the Desire of all nations shall come: and I will fill this house with glory, saith the Lord of host. . . . And in this place will I give peace." When it is said: The glory of this latter house shall be greater than the former—we would naturally understand the prediction to refer to the same kind of glory; and that, therefore, if it was a *material* glory in the one case, so it would be in the other. But, in addition, the Lord promises to "*fill* this house with glory;" which evidently refers to the glory in which He will manifest Himself. It has also been supposed, from the prophet's speaking of the latter temple as *this* house, that he referred to the second temple *then* building; but it is evident that he speaks of all the three as still God's house. He does not introduce them as *distinct* temples, but as the same temple in different *states*, and at different *times*.

It is further to be observed, that when this temple is built, there shall be an eminent degree of *peace* in Palestine,—and "in this place will I give peace, saith the Lord." A peace which shall be preceded by great commotions and changes. Nothing resembling this double prediction has yet taken place. But it corresponds perfectly with our Lord's own prophetic words—that His return is to be at a time of "distress of nations with perplexity," (Luke xxi. 25.)—See Begg.

We conclude, therefore, that under this dispensation there cannot be *two* temples of God; that, till Christ come, there is no other, and can be no other temple of the Lord than that which commemorates His death,—namely, the Christian Church. But there is yet another insurmountable objection to the view taken by the writer of the "Notes." He affirms that the "abomination of desolation" seems to imply nothing less than the setting up of an idol in the holy place—*i.e.*, in this temple of the Lord. Whereas it is expressly declared that, from the period when Ezekiel's temple shall be built, such a thing shall never be—"Neither shall they defile themselves with their idols any more," (Ezek. xxxvii. 23.) "And he said unto me, Son of man, the place of my throne, and the place of the soles of my feet, where I will dwell in the midst of the children of Israel for ever, and my holy name shall the house of Israel no more defile," (Ezek. xliii. 7.)

We take our stand, then, on the proposition—the conviction of ages and generations—that Popery is the *great Antichrist*, the parent of all those infidelities and idolatries which have clustered round her—more especially since she has been taken into the partnership of power and privilege with the greatest Protestant nation in the world. If the *Man of Sin*, then, be the head of the Papacy, we know from the sure word of prophecy that, though weakened, he is not to be destroyed, except by the brightness of the Lord's coming. The conclusion, therefore, is evident, that the "abomination of desolation" shall be a manifestation of the same blasphemous assumption that has characterised him heretofore.

Those who talk of an infidel Antichrist seem to forget that this is a self-contradictory term. Infidelity is a mere negative proposition; it cannot stand alone, and therefore seeks an alliance with false religion, no matter how gross. The infidelity of the present day has had its rise in our national recognition of the Romish apostasy as a *sister sect*—as part and parcel of true Christianity. I speak not here of the speculative infidelity of learned men—these are but the bubbles that rise to the surface—but of that religious liberalism which pervades the masses. The same national act has served to *silence* our testimony against religious error, in all places of public resort—more especially in the great council of the nation. Our position, though one of great danger, is not so regarded by pious men in general, while they are zealously busy in all missionary and educational efforts for the benefit of their fellow-men. They do not consider that there are *two* movements in progress—one of the reli-

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gious, the other of the political world—and that the latter may, and will in the end, unless God interpose, bring the former to a stand. Who ventures to stand up in the Parliament of England and say—"This French alliance, as now conducted, is detrimental to the interests of Protestantism! Popery is being planted in Syria, in China, and other regions of the East, under the prestige of English power and influence. This great nation is satisfied to identify herself with the genius of commerce—she leaves it to France to seek the interests of her religion and her glory." Who dare say these things, or charge home to us our guilt and danger as a professing people? Yet these things drop out in the strifes of party. Their consequences are advancing stealthily, but rapidly upon us; they are preparing the way for the *great* tribulation, while we are dreaming of an Antichrist of a new type, and of delusions too gross to impose upon rational men.

No mere man will ever *sit* in the temple of God except as the vicar and representative of the Son of God; for men bearing the name of Christian are not willing to throw off all allegiance to the God of the Bible, as the Waldenses testified of old—the *Man of Sin* neither abolishes the name of Christ nor of the Church, but conceals himself under their fair outward appearances, as with a mask. Behold him now, in this nineteenth century, the exact counterpart of what he was in the darkest ages of Christianity—borne in procession from the Vatican, preceded by mitred abbots, patriarchs, bishops, and archbishops, while the cardinals follow in their sacred robes.

"Nearly four hundred mitres were here assembled, and after them his holiness is borne into the church, magnificently attired, holding a wax taper in his left hand, while with his right he blesses the multitude. It is impossible to give an idea of the feeling his appearance awakened among men who had come from all parts of the world to see the successor of St Peter, the depository of the Holy Spirit, the half-man half-god, about whom they had read and talked, and for whom they had prayed since they were children no higher than the knee. 'Le saint Pere! le saint Pere!' exclaimed the French priests; 'Il santo Padre,' cried the Italians; and Germans, Spaniards, Greeks, Americans, and English, all manifested the same zeal, each in his different tongue. All were on their knees as Pius IX. was borne up the nave. The singers of the Vatican chanted with their unearthly voices, *In es Petrus*, and the voices, rendered more meagre by the distance, glided like ghosts through the building. And it was thus the Pope was borne through the 50,000 worshippers from every country under the sun, to the high altar beyond the tomb of the apostle, and again to the throne at the upper end of the nave. Here the prelates did homage,—cardinals kissing the Pope's hands; patriarchs, archbishops, and bishops, the knee; while mitred abbots, and a few others, kissed the foot."—*Letter of the Times' Correspondent.*

"Mummeries," your readers will say, "not worth a second thought!" but they forget to take into the account that these mummeries are congenial to the natural heart; far more congenial than the severity of truth.

"Well; but supposing this does look like man-worship. St Peter's at Rome is not the *temple of God*, so that your argument falls to the ground." We reply: In *name* and *profession* St Peter's *is* a temple of God; and the Pope's doings there are the outward sign of the godlike authority he claims over the Church universal. Thus in every form, and under every aspect, material and spiritual,—to silence all reasonable doubt—he is permitted to manifest himself as the usurper of Christ's office and dignity, and therefore the great Antichrist.

"You are the master of holy doctrine," say the bishops in their answering address; "you are the centre of unity; towards the people you are the indefectible light, prepared by the Divine wisdom; you are the *stone*, you are the *foundation* of the Church itself, against which the gates of hell shall never

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prevail. When you speak, it is Peter that we hear; when you decree, it is Jesus Christ we obey."—*Address of the Cardinals, with the members of the Episcopate, on the occasion of the Consistory of the 9th of June* 1862.

There speaks the voice of 150,000,000, strong in their union, and their political influence—far beyond their numbers,—and banded together to acknowledge no power upon earth *above* the ecclesiastical. *They* are in earnest; they take their religion, such as it is, in their right hand; they seek for it public place and honour. We doubt not, therefore, they will keep their hold of the fallen world while the present dispensation lasts.

Having something more to say on these subjects, I trust, Mr Editor, you will give insertion in your next to another communication from your obliged correspondent,

Συνεργός.

To the Editor of the "Quarterly Journal of Prophecy."

SIR,—I am told that some allusions have been made in your *Journal* respecting my article on the "Darbyites," and that the whole body of "the Brethren" consider themselves somewhat prejudiced. Allow me a few lines in the next number of your *Journal* to set this right, as I should regret any undue prejudice to the other branches of this body. My views have long since been explained to Mr Yaap, as one of the "leaders" at the church at Wellbeck Street, but I will now make them public, with your kind permission.

Let me at once say—and I beg especial attention to the fact—that my contest has been immediately with "the Darbyites." This designation I simply use for the purpose of distinction, and not in any way offensively; far be it from me to do so. Then I should first state that my opposition has been chiefly directed against the "Conference," which has been gradually, and almost imperceptibly growing up amongst this branch of "the Brethren." What I refer to is "the Salter's Hall Conference." It may, I think, be observed, that the grounds of my opposition are *suggestive*, more or less, to all the branches of "the Brethren." This explanation will, I think, sufficiently distinguish between the branches of the body called sometimes "the Brethren," and at other times "the Plymouth Brethren," designations which I have used indiscriminately for reasons I will presently explain.

It is, I believe, Sir, a *fact*, that "the Darbyites" are a branch of "the Plymouth Brethren." This is a consequence of the division of 1845. This division I always refuse to recognise, believing as I do, that it was unrighteously brought about, and, so far as I can see, unjustifiable as an act of separation. That Mr Darby might have a right to separate from the church at Plymouth, on the ground of corporate evil, I don't of course dispute. This, as is now a public fact, I have done myself, as respecting the church at the Priory, Islington, on the like ground. But having no materials, as respecting the church at Plymouth, beyond Mr Darby's "Narrative of Facts," I always decline a positive judgment on the question as to his division. It may have been proper or improper.

Then again, Sir, as to the division from the church at Bethesda, Bristol, I always object to be a party to it, there being evidently much that was unrighteous on the part of "the Darbyites," as is notoriously true; and the whole matter being really a personal dispute between our brother, Mr Darby, and Mr Newton. No doubt there was much that was wrong on both sides, the heresy being, as is now discovered, held by both these gentlemen. There are other divisions, as to which I shall be silent. Under these circumstances I have generally referred to "the Brethren," as one body doing so conscien-

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tiously, and this is what I desire to explain to the churches. This I lately promised to do, as the consequence of a letter addressed to me on the subject. In a word, it is my wish to acknowledge fellowship with all Christians, with as little regard to sects and parties as practicable in this militant state.—I am, Sir, yours faithfully, J. CULVERHOUSE.

To the Editor of the "Quarterly Journal of Prophecy."

SIR,—The various and discordant opinions to be met with in modern publications (yours included) upon the meaning of the cherubic symbols, shews that some demonstration upon this subject is yet needed to satisfy inquiring minds. Some have supposed them to be the *standards* of the four divisions of the twelve tribes, or of the camp of Israel in the wilderness. This was Joseph Mede's opinion. But the word in the original Hebrew for each of these standards is דגל, which signifies something *dazzling*, to shew light in the night, whereby each of those quarters of the camp might be able to keep their place in the march, generally, as in all hot countries, performed at night; and there is not the least evidence that any of those *lamps* exhibited any image of things in heaven, on earth, or under the earth, in connexion with itself, or was anything more than a light—each, perhaps, of a different colour, to distinguish the one from the other.

Others, again, have supposed them to be *angels* of a high, or the highest, order; but this idea is inconsistent with the position assigned to them, wherever, in the Scriptures, they are introduced to our view, or spoken of, which is upon and above the mercy-seat and the ark of the covenant, which they overshadow with their wings. Now the position of angels, even the highest of them (which are all of them ministering spirits) is not thus ὑπερανω "*above*" the Propitiatory; but it is above them, and the cherubim are above it, as stated by Paul, (Heb. ix. 5,) where he in the most intimate manner connects the "glory," or Shekinah, with their appearance, above which nothing is placed, as appears from Ezek. i. 26, but the appearance of "a man,"—the God-man. Therefore, I conclude that the cherubim are *not* angels.

Lastly, some have taken for granted, or attempted to prove, that they are *men*, whom they know not well how to distinguish from the twenty-four elders mentioned in the book of Revelation—it being rightly supposed that the cherubim, with their four faces, are identical with the four ζωα, or "living creatures," most unfortunately rendered in our authorised version, like the θηρια, "beasts;" as they are also identical with the seraphim (shining ones) of Isaiah, vi. 2.

But how can these be taken for men, when we find in the last, and most sadly mistranslated and misunderstood verse of Gen. iii., that they already existed, when Adam and Eve were the only human beings that yet existed and (as we gather from that passage) formed the "chariot" (as they are called in 1 Chron. xxviii. 18; Ps. xviii. 10) of the Almighty, when He came down after the Fall, to expel the man from Paradise, and to teach him a new way of worship, suited to his altered circumstances as a transgressor, for whom "without the shedding of blood there was no remission." Therefore I infer again, that the cherubim, inseparably connected with the mercy-seat, are not, and cannot be taken for men, or for members of the Church, (which as yet had no existence,) like the "elders."

What were they, and are they, then? This remarkable name which they bear is given by inspiration of God; and what does it signify? This is a simple question of philosophy and of grammar, to which all questions in

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religion (according to the late Dr Chalmers) are to be referred, and by that appeal to be resolved. But here our lexicographers are at a loss. I cannot tell why, unless it be that an unreasonable prejudice, or preoccupation of their minds, hinders them from seeing what is in itself so plain and evident. Let us take the word first in its simplest form, in the singular number, "cherub," and afterwards consider it in the form in which we more generally meet it, in its plural, "cherubim." It is evidently compounded of two distinct words, the one of which, "che," signifies *likeness*, and the other, "rub," as is equally evident, signifies *a great one*. In its singular form it has two faces, that of a lion on the right side, and that of a man on the left. And whom in heaven can this possibly, as a symbol, represent but THE LION OF THE TRIBE OF JUDAH —the man Christ Jesus—just as the palm-tree in the temple of Solomon, alternating all round the interior with this symbol, and upon the veil, symbolised Him as the Just, or *Upright* One, (תמר.) Here we cannot be mistaken; and if we cannot be mistaken here, how can we be mistaken respecting the cherubim, which signifies "a likeness of *the great One?*" When the heaven was opened unto the prophet Ezekiel, by the river Chebar, and he saw visions of God, he gives us, as then instructed, the most elaborate description of this divine chariot, with its wheels that had eyes, and whose height was dreadful, that we have anywhere in the Holy Scriptures. And in the last verse of that most remarkable chapter, the prophet expressly states, that what he then waw was מראה דמות כבוד יהוה, "a vision of similitudes of the glory of" the Triune "Jehovah." And the "fire infolding, or catching," spoken of in ver. 4, is evidently identical with the אש מתהפכת, most sadly mistranslated "a flaming sword turning every way," of Gen. iii. 24.* That passage, as all *sciolists* in Hebrew even should know, ought to be rendered "a fire," (like that at *Horeb*,) turning over upon itself, (in the *Hithpael* conjugation,) and evidently is a description of "the glory," or Shekinah. Thus this verse in Genesis, recording the banishment of the man out of Eden, far from displaying an armed guard of angels, set eastward of the garden to *prevent* the man's return, on the contrary, contains all the elements of the religion of the patriarchs, who saw the day of Christ afar off; they saw it, and were glad; and represents that very same *pattern of things in heaven*, which afterwards was shewed to Moses in the mount; in strict accordance with which, as he was commanded, he made the tabernacle of witness, with all its furniture, including the cherubim, stretching out their wings on high, and overshadowing therewith the mercy-seat, and also the high priest himself, when he entered there once in the year, on the day of atonement. Now it was not angels who were thus to cover with their wings—and, by the way, angels are never represented with pigeon's wings at all—the atoning high priest when engaged in his work; but, as the 91st Psalm tells us, this high office belongs to DEITY itself, and to it alone. See how the "feathers of the Almighty" are there spoken of as spread over the man who abideth under the shadow of God, and in whom God is well pleased. To this fact we find allusion constantly made in Scripture, that Jehovah "sitteth upon," or "inhabiteth" the cherubim, (ישב הכרובים,) and that they who, like Ruth, choose Him for their God, do thus come, and "put their trust," or "shelter themselves," (חסה,) under the shadow of His wings. Wherefore the wings of the cherubim are NOT the wings of angels.

A morbid fear of idolatry, I am sure, has hitherto influenced many Hebraists, who were wise and good men, from opening their eyes to the solution—the only probable one—which the Hebrew language itself gives, of these

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* Our correspondent is mixing up the words of Genesis and Ezekiel. We may here say that we are unable to assent to his criticisms and conclusions.—ED.

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hierozoics, or "*sacra animantia,*" for which there is no proper name in any language, ancient or modern, but their own. And if the "seraphim" of the heathen were unquestionably intended for symbols of their gods, (as was the calf made by Aaron at Horeb, and afterwards the golden calves of Jeroboam, intended to represent the *Aleph* of the cherubim,—אלף, signifying both "the *first cause,*" and "*an ox,*") by a parity of reasoning, if we had no other proof, we would infer, as we do, that THE MYSTERY OF THE TRINITY IN UNITY, and THE INCARNATION OF THE SECOND PERSON, WHO IS THE LIGHT, is that, and that alone, which the symbolical "living creatures" composing the cherubim were intended, hieroglyphically, to communicate to the world. And is it no advantage, in arguing with Jews, thus to be able to shew them from their own Scriptures, that we Christians are holding or teaching no new or previously untaught doctrine, when we preach to them the gospel, and point out Jesus unto them as "the way and the truth and the life," "through whom we both have acceptance by one Spirit unto the Father?" Certainly this exposition of the mystery of the cherubim militates against no article of the Christian faith, if it does not powerfully serve to confirm them all. *Sat verbum sapienti.*

But some will object to all this. How, then, can we condemn idolatry, or keep it even out of our own Church? I answer one little word—לך, "unto thyself," suffices in the second commandment for all this. It is there written, "Thou shalt not make *unto thyself* any graven image," &c. Now Moses was commanded by God to make two cherubims of beaten gold of the same piece with the mercy-seat; but who is commanded to make a golden calf, of their own mind, or a crucifix, or *the virgin and child,* now? Nay, all these are strictly forbidden. And furthermore, if Moses was instructed to make the cherubim, he was instructed also never to let them be seen by the people, but to place them within the veil, where there was no light except from the glory, and where even the high priest himself never was to enter, save once in a year, on the day of atonement. The cherubim, therefore, could not be abused in the worship of the temple for any idolatrous purpose; they served for a revelation only "to keep the way of the tree of life," (Gen. iii. 24;) and whenever the Jews declined into idolatry, they had to turn their back upon the temple, and set up for themselves an "image of jealousy causing jealousy," in the entry. (See Ezek. viii. 3.)

I think it would be difficult, if not impossible, to account for the origin of idolatry at all, except upon the hypothesis here proposed. No false religion appears to be a pure invention *de novo,* but a corruption of an original revelation, ever becoming more and more corrupt. An analysis of them all, both ancient and modern, prove this, and the traces of a trinity and an incarnation of Deity, to be discovered existing, in a greater or less degree, in most of them, if not all, confirms the fact that, not only when God made man did He make him perfect, but that when he fell, He gave him a special revelation, suited to his altered state, and according to which he might be saved; but they, alas! have sought out unto themselves many inventions; and, "imprisoning the truth in unrighteousness," have worshipped and served the creature more than the Creator, who is blessed for evermore. They have not liked to *retain* Him in their knowledge, but have become vain in their imaginations, and their foolish heart was darkened. Let the Scripture doctrine, then, stand respecting the cherubim; and not only will all idolaters, or worshippers of images, (for they are the same—an idol, ἐιδωλον, being an image, and an image, *imago,* being an idol,) still be absolutely "without excuse," (Rom. i. 20,) but the very fact of Moses having been commanded to make the cherubim, and at the same time to take such care that, under the pain of death, they never should be worshipped or knelt to, stands as a witness against them, that, in bowing down before any likeness of any thing in heaven above, or upon the earth beneath, or in the waters under the earth, they are doing that

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very thing which a jealous God forbids them to do, in putting a caricature of their own imagination into the place of the revelation of an invisible Deity.

I hope, Sir, that you will deem this communication not unworthy of a place in some forthcoming number of your periodical, and am your faithful servant,

W. D.

P.S.—It is impossible reasonably to object, *in general*, to the Divine Persons being figuratively represented under animal forms. If our Lord is spoken of as a *lion*, and again as a *lamb*, what can more aptly or magnificently symbolise God the Holy Ghost, in His majesty and power, than a *flying eagle*, as in His gentleness in descending upon the meek and lowly Saviour at His baptism, to qualify Him, as man, to be the sufferer, He appeared *σωματικω ειδει*—in a bodily shape, *like unto a dove?* I have already observed that אלף, in Hebrew, signifies both the first and the chief of tame beasts—the ox.

That plausible objections may be, as they have been, advanced against this exposition, I am well aware. But what theory upon any abstract subject is there which may not be liable to objections? But, I say, if there are difficulties, or *δυσνοητα*, connected with this view, all the other theories that are, or have been advanced against, or in opposition to it, are beset with such superior difficulties as to be absolutely untenable. This I began this paper by shewing. I hope that none of your readers will regard it as a matter to be attacked, as I have seen it done by some writers, with sneering contempt and ridicule. Sound views upon this subject may work their way to ascendancy slowly. But *magna est veritas, et prævalebit.* I am sure that, according as the Hebrew—the most simple and ideal of all languages, as evidently the first, and that given by God to man at his creation—is cultivated and understood, this question, as well as many other controverted ones in theology, will be settled summarily and for ever. Why is it that so few, even of our giants in divinity, and most popular preachers, have all their lives long neglected this study altogether? Ought not public opinion be brought to bear upon our sluggish and well-endowed seats of learning—where ministers are to be prepared for their future work—upon this subject? Why do not congregations demand, with a voice too loud to be disregarded, that the "stewards of the mysteries of God" among them should be as familiar with the text of the Old Testament in its originals, as they generally are with the text of the New? The Latin Vulgate, with all its faults, is to the priest of Rome the sacred text itself. And, in general, there is scarce a man among them knows anything of Greek. And shall Protestant congregations, whose faith stands, not upon human authority, but upon the *lex scripta*, rest satisfied if their teachers are as ignorant of the Hebrew language, the old covenant, as the clergy of a fallen Church are of the Greek of the New? If they are contented that it should be so, in the days of severe scrutiny that are before us, theirs will be the loss.

To the Editor of the "Quarterly Journal of Prophecy."

SIR,—I enclose the following article from an American paper. It will shew how the pretensions to miraculous gifts are made in that country, and it may furnish a caution to the members of the Irvingite Church. These American brethren have as much evidence for their miracles as the "apostolical" brethren have for theirs.—Yours, O. O.

"SPIRITUAL GIFTS.

"Some little time since a correspondent from New Hampshire wrote us respecting a revival of religion in his vicinity, which had already resulted in the baptism of eleven persons. The correspondent, in connexion with the good news of the baptism of eleven persons, goes on to say, that the gifts of the

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primitive Church were poured out—'the gift of healing by the prayer of faith, and the gift of the unknown tongue, and of the interpretation of tongues.' He mentions four remarkable cases of persons almost hopelessly diseased, who had been suddenly restored, and enabled to attend to their daily work. 'The speaking in an unknown tongue,' he adds, 'is merely a few sentences spoken in an unknown language, by such as know only the English, and afterwards interpreted by them.'

"While we would not be hasty to speak evil of things which we do not understand, yet it is certainly proper to recommend to our brethren in the region spoken of extreme caution in judging of those remarkable appearances which our correspondent regards as a repetition of the primitive miracles. As it is not distinctly declared in the Scriptures that the day of miracles is ended for ever, we are not justified in assuming as an axiom that they can never again occur.

"It does not become us to be dogmatic in affirming what *is to be;* but we may learn much wisdom from considering what *has been.* Even in apostolic times, when these miraculous gifts were unquestionably genuine, we find that they were often abused; and the church at Corinth, in which they seemed to have most abounded, was more misled by heresies, more disturbed by discords, more deformed by disorders, and more disgraced by immoralities, than any other church of primitive times. In later ages, while the claim to similar gifts, often advanced, has never been substantiated by equal evidence, the accompanying errors, disorders, and immoralities have been genuine beyond dispute. We have many warnings in the Scriptures against being deceived by lying wonders. And it has been proved by many examples in different ages, that none are so ready to believe in pretended miracles in their own days as those who avow their disbelief in the miracles certified by the Scriptures.

"We hope our correspondent and his brethren will take these suggestions kindly, and remember that one of the most essential qualifications for judging correctly of such seemingly miraculous gifts, is a calm, unexcited state of mind. When the spell of wonder is upon us, our judgments are strangely biased, and our conclusions very unreliable. For ourselves, writing at a distance, and with only a very imperfect acquaintance with the facts, we can come to no other conclusion than that the circumstances which our correspondent refers to, belong to a class of phenomena which we do not pretend fully to explain, but which we are sure are of man and not of God, because they come to nought. Such seeming wonders, whereby many have been deceived, have occurred again and again in ancient and modern times; and the *ultimate* effects have been very disastrous to purity of faith and to purity of morals. By these fruits we know them. We commend to our brethren in the district referred to the example of Paul, who, though he could speak with tongues more than all the Corinthian brethren, yet tells them, that in the church he would rather speak five words with his understanding, that by his voice he might teach others also, than ten thousand words in an unknown tongue."

To the Editor of the "Quarterly Journal of Prophecy."

DEAR SIR,—The article of twenty-four pages in your July number, headed "Edward Irving," cannot of course be replied to in a letter, and I hope in course of next year to do it some justice in a contemplated publication, embodying "Errata of Editors and Reviewers on the Life and Ministry" of that honoured and beloved evangelist and pastor. Meantime as your next number, for October, gives a singular, or rather double supplement to your elaborate article, in a four-page letter from C. L. B., I trust you will permit me to notice a few of the latter's rather rambling and doleful effusions.

C. L. B. expresses dissatisfaction with "Mrs Oliphant's Life of Edward Irving"—a work which has elicited the extraordinary praises of the principal

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literary reviews,* whilst it has revived the "sharp unbrotherly disputations" of the leading *religious* journals. It seems hard and strange that the latter should approve of the hundreds of obituaries of poor platitude preachers, &c., yearly issued from the press, in reader-killing quantity and quality, whilst once in a generation such a "Life" as that of the most celebrated orator, (to say nothing of the magnificent writer and influential divine,) should be barely tolerated by religious professors and teachers! So much for the patience and fairness, thoughtfulness and impartiality of the *religious mind* of our age! Why, Sir, if Mrs Oliphant's work were *entirely* "an over-wrought eulogy," it ought to be cheerfully welcomed as a set-off to "the buffetings of the rude and licentious press" which Edward Irving so nobly passed through nearly forty years since, as handsomely acknowledged by Dr Chalmers, at the opening of the Regent Square Church.

That work of Mrs Oliphant's is already in its second edition, notwithstanding its high price and disfavour with the religious world, and I hope to see it excel in permanent fame (as its immediate subjects and involved associations transcend in importance) "Boswell's Life of Johnson" and "Southey's Life of John Wesley."

From a very intimate knowledge of Edward Irving, during the whole of his London residence, I cannot agree with C. L. B., who thinks "much remains to be said of this extraordinary man," as Mrs Oliphant has given us all that is useful and truthful *as to the man*, leaving very wisely much of course to be written *as to the minister*, and I rejoice to find your correspondent prepared for the preliminary inquiry—"How came it that one so highly gifted, so apparently sincere and devotional, who seemed so earnestly to desire God's glory, was left to wander so far, to fall into such grievous errors?" &c. &c.

"Can anything be done," asks C. L. B., "to answer these questions?" Yes, Sir, as one of "the thousands who knew the worth and who were awakened by the ministry of Edward Irving," (I quote Dr Chalmers,) I reply, something can be done, by supposing it possible, if not probable, (the aforesaid thousands and many others believe it certain,) that the man and minister referred to was *not* left to wander far, if at all; that he fell into *no* grievous error; that he was taught *truth after truth;* that it was "unto him according to his faith;" that, after the most successful exposures of the boastings and ignorance, the degeneracies and apostasies, the delusions and hypocrisies of the age—"the last evil days and evil times"—he advanced to a more spiritual and powerful advocacy of "the whole counsel of God," restoring (as a chief instrument) the long-lost hope of the Church, reviving the primitive doctrines and ordinance observances of apostolic times, removing the rubbish of modern neologies from the foundation, "the great mystery of godliness," and, under the Church-constituting Spirit, rebuilding "the Catholic Apostolic Church;" or, "*at least*," (as a literary, not a religious, opponent candidly acknowledges,) "*making such a Church possible!*"

I envy not the judgment and feelings of the man who prefers the awful alternative that this most humble, honest, faithful and devout minister, man-despised and God-honoured, must be given up to heresy and delusion—asking bread and receiving stones! More happily, and most sincerely the thousands referred to believe that Edward Irving's career forms a beautiful and bountiful fulfilment of the promise, "To him that hath shall be given."

C. L. B.'s chief anxiety seems to be an association of what he calls Irvingism with Plymouth-Brethrenism, and its doubtful cousinship, Darbyism; others have gone further in absurd innuendoes, and dragged in Mormonism for a similar comparison! Possibly, if not probably, this Irvingism

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* Yes, these very reviews which Irving used to pronounce *infidel*, and whose praise he counted dishonour!—Ed.

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may be the true coin, and the others counterfeit. My own humble but studious observation enables me to state that *the alloy* of these and all other mimicries of truth, has been more frequently tested and exposed by the writings of Edward Irving and the ministries of the Catholic Apostolic Church, than by all other opposing writings and ministries combined!

Granted that Edward Irving taught the great hope of the Church to many Plymouth Brethren, Darbyites, &c., as he did to many of all churches and sects, this surely does not authorise the charge upon him of *their subsequent divergings from his teachings.* It does not look well, Sir, particularly in your *Journal,* to be ever leaping over the clearly-marked lines of Edward Irving's theology, and running a race of heresy-hunting over other fields of distinct and distant controversy.

C. L. B. returns to this evil course, and to the odium and burden of Plymouth-Brethrenism and its isms, proceeds to blame Edward Irving for pioneering influence as to High-Churchism and Broad-Churchism, though generally conflicting in principle and tendencies.

Poor Edward Irving! I have often been thankful that he had, literally and spiritually, very broad shoulders, but in this reference of your correspondent to the former's teaching of church principles, chiefly those called "*High Church,*" I readily acknowledge C. L. B.'s correctness, and beg leave to confirm it by an apposite quotation from a respectable (though rather cliquish) High-Church Journal. It will raise as it were a Bethel-Ebenezer, a monument to the memory and ministry of Edward Irving, in your columns:—

"*It* shews the seeds of all the religious movements which have distinguished English Christianity during the last thirty years; and we see that the principles which were germinating in the mind of the Presbyterian pastor of Regent's Square had a *marvellous identity* with those which sent forth tracts at Oxford, which roused and saved the long lethargic Church of England; and *perhaps* also with the revivalism now stirring the fanaticism of the North. Probably there are few of the great philanthropic or religious changes of this generation—whether the devotion of sisterhoods, or the rise of a more learned theology, or the restoration of ritual and worship—which received not impetus from this fearless precursor of our stirring times! The doctrine of baptism had sunk into sacramentarian emptiness. The Incarnation was reduced to the rank of an accident of the Puritan theory of atonement. The indwelling of the Holy Spirit in the Church was regarded as only a mode of saying that HE sanctified individual souls for their future salvation. Edward Irving had read far too deeply, thought too profoundly, and prayed too awfully [in full faith] to be able to tolerate this shallow evangelicism around him, which ignored alike Scripture, history, and spiritual philosophy; hence he soon became the object of the bitterest attacks of the Nonconformists and Low-Churchmen of his day. Still he did his work, and did it grandly, shewing the way to sublimer views than the religious world had been accustomed to for generations." *

C. L. B. is far out of his reckoning in his next wide-shooting—"Edward Irving was ever aiming to introduce something new!" whereas he was ever aiming to restore, and, thank GOD, ever succeeding in restoring something old! The *Times* (non-theological oracle) of 14th July may be excused for adopting this popular delusion, and applying this *something new* to the most ancient doctrine of Christ's second advent, old as Adam and Enoch, as patriarchs and prophets, as the apostles, and three first centuries of Christianity! In the particular views regarding the true human nature of the Redeemer, and His true holiness therein, as in the whole question of the Church, its gifts and

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* *Literary Churchman,* 1st Nov. 1859, p. 390—"Review of Edward Irving's Discourse Preliminary to the work of Ben Ezra."

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ministries, Edward Irving, whether right or wrong, ever "sought the old paths," and taught a large remnant ever to "walk therein."

Mrs Oliphant truly and neatly confirms this, (vol. ii., p. 12.) After referring to Edward Irving's "Apology for the *ancient* fulness and purity of the doctrine of the Church of Scotland," as "not only a fervent eulogium on the mother Church, but an assertion of higher claims on her behalf than the so-called democratic and popular Church is generally supposed to have ever made!" she adds, "Edward Irving was *always* disposed to found his views upon the *ancient* confessions of the Church, and *not upon the modern* Westminster, now its chief recognised standard. Upon these old confessions he always made his stand, reaching across the controversial age to those *ancient* and loftier days, when the *primitive creed* was set forth simply and without argument. There is, indeed, a certain wilful independence in the way in which he eludes all mention of the *later* declaration of doctrine, and fixes his tenacious regard upon the *elder* utterance, *which he never ceased to maintain,* and quaintly inflicted upon his English hearers in after years, with a pertinacity which would be amusing were it not deeply pathetic. 'I do battle under the standards of the Church *under which my fathers fell,*' he says, with touching *prophetic* sadness, in the fast-day sermon. 'I am a man sworn to discipline, and must abide by my standard, and may not leave it, but fall beside it, or fall above it, and yield to it the last shelter and rampart of my fallen body.' These words were laughed at by some of the critics as mouth-valiant hopes, but the progress of time throws sad and striking illustrations upon them; for *it is certain* that, whether right or wrong in his interpretation of their meaning, he did stand by those standards till he fell [as his fathers fell] in the heat of battle, and never relinquished them even to the death."

Two or three allusions are made, in C. L. B.'s loose manner, to the essential doctrines of imputed and inherent righteousness, but I revere these truths too highly to subject them to the familiar and partial comments of a letter, and merely offer in passing, the testimony of my deaconship for ten years of my London residence—viz., that the adherents of Edward Irving in general, and the members of the Catholic Apostolic Church in particular, believe both the doctrines referred to, especially since light was thrown upon their beauty, and power, and mystery, by the teachings of Edward Irving, on the foundation truth, "the great mystery of godliness." C. L. B.'s repudiation of Mr Paget's and Edward Irving's views (bottom of p. 405) appears to question the apostolic words, "Christ *in you* the hope of glory"—the Alpha and Omega of all truth, especially of pre-millennial faith and hope.

The last doleful remark of C. L. B. worth notice is derived from the anomalous *Christian Observer,* who, after a "dreaded outburst of *Roman* fanaticism, fears another of *infidel,* and a third of *mystical* fanaticism,"—but is conveniently non-observant of the fourth and nearer *evangelical* fanaticism, "more injurious than any of the others, because more deceptive, and in its origin more closely related to professions of piety." This last evil sign of the times, which more correctly may be termed "*Evangelical Idealism,*" has been a flood-gate opener to divers dangerous neologies, culminating in the abominable "Essays and Reviews," respecting which C. L. B. may find some "amusement," if not "edification," in the aforesaid *Christian Observer,* (Dec. 1861, p. 918.)

If C. L. B. requires further notice of his long and wide letter, he may address me direct. And, with apology for this encroachment on your pages, and grateful estimation of former indulgence, I am, with respect, your humble friend,

OLIVER LYNDALL.

50 COLEMAN STREET, HULL,
Dec. 29, 1862.

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Poetry.

THE YEAR'S LAST MOMENT.

THE crowd sweeps onward still;
  And we, with it, move on,
Part of the ever-rushing multitude,
  Till the great goal be won,
And for the last time sinks earth's ever-setting sun.

Another hour has struck,
  With solemn note and slow;
Another fragment of time's mountain-rock
  Has fall'n into the vale below,
Another of earth's streams this moment ceased to flow.

Another lamp of time
  Has flicker'd into gloom,
And left us lonelier in our lonely watch,
  Yet looking for the light to come;
Not *into* but *beyond* the life-devouring tomb.

Another of time's stars
  Has vanish'd from the eye;—
Ah, now the light of the immortal dawn
  Is coming up the sky,
And quenching, one by one, these midnight gems on high.

Another headland turn'd,
  As bends life's quiv'ring mast;
Another beacon of the lone, lone sea
  Our vessel has shot past.
The shore, the shore is near! Is that the haven at last?

Another song has closed;
  A true but varied strain,
And that deep turret-chime I hear afar,
  Has echo'd out Amen,
Swelling the long-drawn fall of the well-known refrain.

Oh well for us to watch,
  Our night will soon be o'er,
The day of mortal doom approaches fast;
  The Judge is at the door,
Awake, arise, my soul, and sleep the sleep no more.

NOTICE.

All readers of this Journal are most earnestly besought to give it room in their prayers; that by means of it God may be honoured and His truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp unbrotherly disputation.

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THE QUARTERLY

JOURNAL OF PROPHECY.

APRIL 1863.

Art. I.—OUTLINE OF THE SIGNS OF THE TIMES.

It is a generally acknowledged fact, that our lot has been cast in no ordinary times. Men immersed in worldly business, the politicians, and those engaged in the study of the Sacred Volume, are all alike sensible of this truth. Nay, even the untutored Turks, living in utter ignorance of what is going on in the civilised world, feel deeply that eventful times are at hand. They often express their feelings on this subject to the writer of these remarks by saying, "*Our time is gone by now, the end of the world is coming!*" Now, these ignorant men, who never see a newspaper, or come much in contact with the rest of mankind, appear to have an intuitive perception of an eventful future, merely from what little they hear by coming here and there in contact with travellers, or by what they experience in the change of customs handed down by their forefathers, and altered circumstances in regard to their rule and power. They would often ask the writer, "What do your books say shall come?" meaning our prophetic Scriptures; shewing that they have no confidence in their Koran, nor in what their teachers tell them. In Asia Minor, on one occasion passing the Lord's day in a small town, a Turk visited us. We read to him certain portions of the New Testament, some of a *prophetic* character, and explanatory remarks were made as we proceeded. On taking leave, he said, "Were I able to read this book, I should beg you to let me have it; but this not being the case, I shall retire to my country house, and serve my God as well as I can." Such instances shew plainly that there is an impression on the minds

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of these uninformed men of approaching events, inexplicable to themselves.

This foreboding of coming events, more or less met with among civilised and semi-barbarous nations, is a sure indication that the Lord is about to fulfil His yet remaining purposes with regard to this world. And, according to the infallible and uniform voice of the prophets of the Old and New Testaments, these purposes will be accompanied with tremendous judgments and convulsions of nations, ending with the second coming of Christ. Whenever the Lord was about to visit this world in any unusual manner, He always gave some warning beforehand. We need only refer to His first coming and the intimations of that event before it arrived.

That glorious event was very extensively known over the known world, else how could the Magi from the East have come to pay their adorations to the new-born Saviour, "the King of the Jews?" They must have had some knowledge of it beforehand. The star could only point out to them the precise time, and shew them the way. This knowledge doubtless was promoted through the dispersion of the Jews among the nations, even beyond the Roman Empire. And the second coming of our Lord, though constantly represented as taking place unawares, like the coming of a thief, is brought to our notice in these days more than perhaps ever before. Within these thirty years, numberless publications have issued from the press in this country and elsewhere, calling upon the Christians of all classes to be ready to welcome their Lord. But who attends to these calls? The great masses of professing Christians are indifferent to these monitions, being satisfied, like the foolish virgins, in having the lamp of profession, without oil in their vessels. The signs of the times have no meaning for them; they proceed with a light heart, and confident expectation of entering with the Lord to the marriage at His coming, though they have never seriously considered the necessity of being in a watchful and prepared state for that glorious event. Our Saviour's monition is, "Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh." The true followers of the Lord, however, who compare the signs of the times with what is written, will not be overtaken by that day as by a thief, (1 Thess. v. 4, 5.) They are "looking for and hasting [unto] the coming of the day of God." They pray with "the Spirit and the Bride, and say, Come." Yea, "come quickly. Amen. Even so, come, Lord Jesus."

After noticing these general signs of coming events, let us

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proceed to allude to that class of signs which have a more marked character, and which are more or less plainly foretold in the Scriptures of truth. We would notice here—

1. *The increasing interest shewn by Christians in God's ancient people.* And,

2. *The awakening among the Jews themselves, as evidently marking the period of their national restoration, with Christ's appearing among them.* (Zech. xiv. 4.)

We must ever remember that the Jews, both as regards their *past and present* history, are the greatest landmarks of the prophetic Scriptures. Though they have been outcasts from the Lord's presence for so long, on account of the great sin in rejecting their Messiah, they are not forgotten by God. He watches over them, though they are unconscious of it, and in due time will have mercy upon them, and restore them to their own land. His purpose with that wonderful people *will not, cannot,* be frustrated. "Heaven and earth shall pass away," said He who cannot lie, "but my word shall not pass away, till all be fulfilled." The Lord has declared by the mouth of His holy prophet, "I will arise, and have mercy upon Zion: for the time to favour her, yea, the set time, is come. For thy servants take pleasure in her stones, and favour the dust thereof. . . . When the Lord shall build up Zion, he shall appear in his glory." These are striking prophecies, and are evidently indicative of the great interest which the Christians from among the Gentiles manifest in Israel at the present day. We are "to provoke them to jealousy." However hardened and inattentive to the truth they may be at present, and however unproductive our efforts among them may be, we are not to relax them. The very farewell of our Lord (Matt. xxiii. 38, 39) furnishes a substantial proof of their conversion at His coming.

But there *has been,* and there *is now,* "an election by grace."

The different societies formed in our days for benefiting God's ancient people, are abundantly encouraged in their efforts.

But besides this growing feeling of interest in the Jews by Gentile Christians, the Jews themselves, of late, are manifesting signs of new life and interest in reference to their national existence and the land of their fathers. For instance, see "*The Present Condition and Aspirations* of the Jews," in the January number, page 85, of the *Quarterly Journal of Prophecy.* Likewise, there are articles appearing in a German Jewish periodical,*

* Called "Die Allgemeine Zeitung des Judenthums."

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telling us of the existence of a society among themselves, making efforts to purchase land in Palestine, with the view of settling their poorer brethren there to till the soil, prior to their own ultimate return thither. This periodical is published, or edited, by Dr Ludwig Phillipson at Bonn. Dr Adler of London is a member of this society.

We proceed to notice a sign given by our Lord himself regarding His ancient people, which is not generally viewed as such. In Matt. xxiv. 32–34, and in Luke xxi. 29–31, our blessed Lord propounds a parable of the fig-tree, by which He teaches us the time *when* the contents of ver. 29–31 shall be fulfilled, and *when* "the gathering together of His elect" shall take place; or, according to chap. xiii. 39–43, *when* the harvest of this world shall be gathered in. As the eagles (chap. xxiv. 28) *could not come* till the carcase, or lifeless body of the Jews, began to decay, so the harvest of this world *cannot take place* till both the wheat and tares are fully ripe. We must observe, that the fig-tree is the last among the trees that puts forth leaves. Therefore, when it begins to sprout, the cold season is past, and the summer is at hand.

However, we will now endeavour to ascertain who is understood by this sprouting fig-tree. In chap. xxi. 19, we have a fig-tree mentioned, by which evidently the Lord denoted the Jewish people. Again, Luke xiii. 6–9, we have another fig-tree in the vineyard, whereby the fact that the Jews are meant by it is plainly confirmed. There was much show of outward religion among the Jews at the time of our blessed Saviour's earthly sojourn among them, but no fruit such as He could approve of. There were leaves, but the fruit, which in the fig-tree appears together with the leaves, was wanting. It is, therefore, clear that the revived Israel of God is understood by our Saviour in the parable under consideration. The above remarked increasing interest by God's children, and the signs of new life which the Jews themselves begin to shew, are the surest proof that this fig-tree will soon begin to sprout, and usher in the summer and harvest of this world.

But we must not pass by Luke xxi. 25–28, in regard to this subject. That passage, instead of referring to the animating signs of spring, points to withering and heart-stirring events, which will be distressing indeed to those who have not fled to Christ and made their peace with God.

However, when the unbelievers despair for fear of coming judgments, the children of the kingdom are called upon to rejoice, and to "lift up their heads, for their redemption draweth nigh." These tribulations are to them as a break-

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ing up of the winter's frost and the melting of the ice, which usher in the animating spring and heart-cheering summer. The ungodly are lifting up their heads now, but they will then have to bend them to the earth before the glory of the Lord. (See Isa. ii. 10–22.) He will then appear as *their* Judge, but as the Redeemer of *His* people.

Therefore, the events foretold by our Lord in Luke xxi. 25, &c., are sure signs of the nearness of Christ's premillenial advent. Matt. xxiv. 34 proceeds from the *typical nearness* to the *prophetic future.* All that our Lord has spoken from ver. 29–32 must take place before this generation (γενεὰ) shall pass away. This at once refutes the notion that γενεὰ is limited to the then existing generation. Ver. 34 is closely connected with ver. 32, where we have the sprouting fig-tree. Were γενεὰ, therefore, limited to the then living generation, which has been anything but flourishing, the parable of the fig-tree would find no application in this connexion. The Jews as a nation shall continue till these things come to pass, or till Christ's second coming. And when this fig-tree *begins to flourish again,* we have the surest sign of the nearness of this glorious event.

3. In Matt. xxiv. 14, our Lord gives us another prominent sign whereby we may know His coming in glory. There He says, "*And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come.*"

The end (τέλος) here is synonymous with the world (*αἰῶν*) in ver. 3, which means the end of this age, or dispensation. Now, we know that the gospel was never so extensively preached in the days of the apostles, many parts of the world not being known then, as is the case in our days. We live in times of peculiar interest in this respect. We may say, that the angel whom St John saw (Rev. xiv. 6) "flying in the midst of heaven, having the everlasting gospel to preach . . . . to every nation, and kindred, and tongue, and people," is now fulfilling his mission, "saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come," &c. Everything betokens a preparation of the earth for some great crisis, affecting the whole human race more or less. "Many run to and fro, and certainly knowledge is increased." In one way or another, the gospel may be said to be preached all over the world. Its blessed message is wafted along, either by living voices, or by printed copies of the gospel, through every habitable part of the globe. For let it be well understood our Saviour does not say that it will be preached to every

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individual, nor yet family, nor town, but to "all nations." This may be said to be now being fulfilled; therefore the end of this dispensation (εὸ τέλος εοῦ αἰῶνος) cannot be far off.

4. *The daring avowals of infidelity, lawlessness, and the prevailing spirit of indulgence in carnal enjoyments,* are a farther class of signs which mark the nearness of a coming crisis which will terminate this dispensation.

Our blessed Saviour has directed us to a similar state of things, Matt. xxiv. 37–39, and Luke xvii. 26–30, as describing the prevailing condition of this world before His second advent. So far as we can gather from Scripture, the state of the antediluvians consisted in daring lawless spirit, that would receive no warning nor instruction. The gratification of the animal seemed to have been their sole object. For, according to God's solemn declaration, "All flesh had corrupted his way upon the earth;" and "the earth was filled with violence." Nay, "every imagination of the thoughts of man's heart was only evil continually." Hence the Lord declared, "My Spirit shall not always strive with man, for that he also is flesh." This is the solemn testimony of God concerning the inhabitants of the first world. Only Noah and his family were preserved from the fearful destruction which overtook the rest.

Sodom and the rest of the cities of the plain had likewise so corrupted themselves, that Lot alone was saved in their overthrow.

And, inquiring into the cause of their corruption, we are told by God himself that "pride, fulness of bread, and abundance of idleness," or worldly prosperity and self-sufficiency, brought utter destruction upon them.

Now, let us ask, What is the state of the so-called Christian world in our days of superior enlightenment? for it is not so much the heathen nations that are concerned in the coming judgment, but those nations who know more or less the truth; as, for instance, the Jews and Christians. Are there not similar sins, such as are named by God of the antediluvians and the people of Sodom, fearfully prevalent in the present day? Do we not witness infidelity avowing itself in a most daring manner? What spirit is manifested by "The Essays and Reviews," by *the unblushing, though puerile, criticism of Bishop Colenso* of the books of Moses and Joshua, and by *the thousands of godless periodicals* of the day? And let it be remembered, that there is a fearful host of persons who tacitly agree with these expressed sentiments, and who eagerly read these infidel publications. If this were not the fact, how could these kinds of books exist and pass through so many editions?

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It is a fact, that the prevailing spirit of the age is scepticism, especially among the rising generation. And this spirit is on the increase, and is promoted by the either scanty instruction in the Bible, or by withholding it altogether from our public schools and seminaries. The head is educated and filled with high self-conceited notions, while the heart, the seat of affection and religious vitality, is left untouched and uncultivated.

But while we cannot but mourn over this state of things, we should not be surprised, much less dismayed, at witnessing it in these latter days. The Scriptures are very plain on this subject, and lead us to expect the very things which we witness around us. What says St Paul in writing to his son Timothy—"Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils (*δαιμονίων*;) speaking lies in hypocrisy; having their conscience seared with a hot iron," &c. (Comp. 2 Pet. ii. 1, 12–19; Jude 4, 8–16.) Again, the very sign which the apostle gives to the Thessalonians of the nearness of our Saviour's second coming is, that "except there come a falling away first," evidently from the faith once delivered to the saints, that event shall not take place. This prevailing scepticism and unbelief will pave the way to the revelation of "the man of sin, the son of perdition," or the beast of Rev. xi. 7, xiii. 2, &c., and xvii. 8. Therefore, however we may be affected by this prevailing spirit of unbelief, we must expect it, and expect to see its increase, as the last days of this dispensation come upon us.

We notice next, in this connexion,

The spirit of lawlessness, manifesting itself in self-will, insubordination, and breaking loose from wholesome restraint.

This spirit is witnessed to a lamentable extent among the young people of our day. The writer of these remarks has had many opportunities of observing this spirit in different parts of the country as well as abroad, and made it a subject of study for several years. Alas! it is on the increase everywhere. He heard it mentioned, with sorrow, by an aged servant of the Lord only last September, from the pulpit, in the principal city of Switzerland. A private citizen, who was present on the occasion, afterwards confirmed the same. This spirit can only lead to scepticism and infidelity, which will be consummated under the reign of terror of the beast, which will terminate in the coming of our Lord, (Rev. xix. 11–21.) This spirit we have likewise foretold by St Paul. (See 2 Tim. iii. 1–5.) It is not so much *general* wickedness, but *a lawless,*

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self-willed spirit, that will characterise the last days of this dispensation. Ungodliness, alas! has prevailed since sin entered into this world; but it will culminate itself in the manner alluded to and predicted in the Word of God.

Let us ask ourselves and consider for a moment whether these are not facts, as it regards the masses of the so-called Christian world and Christian population? And drawing the circle nearer, what are the greater number of those who make a high profession of religion but lukewarm Laodiceans? Our latitudinarian principles, and reluctance to avow the truth fearlessly, will not exempt us from the coming judgments. It should be remembered that mere benevolent efforts, however laudable in themselves, without conversion of the heart and obedience in Christ, will not save us in the end. (See Matt. vii. 22, 23.) Our days resemble too much those of Noah; and withal, there is a lamentable security, and self-confidence, and pride,—sure signs of existing blindness and the nearness of a coming crisis.

With regard to *carnal indulgence*, which we noticed above as a sign of our times, we need not enlarge. Every observant Christian must see that our population, of every grade, resembles too much the description we have on record of the antediluvians. Our Lord declares them as a people who, in the language of Moses, had become "all flesh." All spirituality had left them. God and a future state were banished from their minds. In fact, they were unbelievers; and hence worldly, sensual, godless, given to worldly lusts and pleasures. And our blessed Saviour foretold that thus it should be at "the coming of the Son of man." This is a solemn declaration, and may well make us bethink ourselves, lest we should be found at last among this class. And this subject becomes invested with additional importance by another searching saying of our Lord regarding the state of things at His second coming: "When the Son of man cometh, shall he find faith," or rather *the* faith, (τὴν πίστιν,) "on the earth?"

We shall only add a few more closing remarks to what has been stated on this subject, and this with special reference to "the falling away" from the faith. This forces itself upon our notice in various ways among the masses of so-called Protestant Christians. We have it in the form of *downright denial of the truth* among the masses, then in *voluptuousness and sensual pleasures* among all classes, and *in political expediency* among our worldly-wise politicians, which makes them pamper Popery on the one hand and heathenism on the other. Let us look at the constant concessions made to Popery

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in so many ways, both at home and in our colonies,—at our inviting the Pope himself to one of our possessions. These, and so many other existing evils, shew that we no longer are a *Protestant* nation—*protesting* against the soul-destroying errors of Popery, and *defending* the truth of the Word of God, both at home and among our heathen subjects in India and elsewhere. These things can only bring upon us the heavy judgments of God.

We may say that the Sadducees, Pharisees, and Herodians of our Saviour's time are being reproduced in our days, and, (in its incipient state,) will form this apostasy of which the apostle speaks. And this state of things will rapidly increase as the last days approach: "For evil men and sinners shall wax worse and worse, deceiving and being deceived." "Thus on every side," said the late Edward Bickersteth, "the signs of the coming of the Lord are multiplying. The political state of the nations, the general cry of peace and prosperity, the peculiar state of the Jews, the actual exertions of true Christians, the general state of the visible church, the spirit abroad, indicate distinctly this great event."

Art. II.—THE CHRIST.

It is to Messiah, the Christ, that all the prophets bear witness; and were we to enumerate or set in order, or, still more, to comment upon the things written concerning Him from the beginning, we might indeed find a beginning, but most assuredly we should find no end. It is only, however, one single portion or class of the predictions regarding Him that we mean to take up, and that with all brevity,—the predictions relating to the two great sections of His history—His sufferings and His glory. It is with these that we shall now deal.

These two periods are given us at the very outset. The first announcement of redemption contains the prediction of Messiah, the man with the bruised heel, and Messiah, the bruiser of the serpent's head. He is proclaimed to us as first the sufferer and then the conqueror. Under these two aspects the Church was to expect Him; and in this twofold character the prophets have described Him; and in this twofold capacity He speaks in the Psalms. Sometimes these two parts are so separated that we might almost be led to think that

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they belonged to two distinct persons, like some mighty mountain-peak seen from opposite sides of the valley; and sometimes they are so blended together that we do not wonder at those who lived before His coming supposing that both must be fulfilled at one time, without any such interval as has taken place; like those stars which the telescope reveals to us as double and with vast space between, though to the naked eyes they unite their splendour, and shine as one orb in the sky of night.

Taking, then, this twofold aspect of the Messiah, let us mark the following points in reference to it on which the prophets dwell:—

1. *The suffering and the blessedness.* These we find conjoined in the history of Messiah, though occupying different parts of that history. Thus Peter tells us that the "Spirit of Christ" which was in the prophets testified of "the sufferings of Christ and the glory that should follow," thus dividing His history into the two great periods of sorrow and of joy. And that this peculiar joy of which he speaks is *future,* and not entered on at His ascension, but reserved for His second coming, is evident from the passage where this apostle points to the revelation of Jesus Christ as the great consummation to which he was looking forward, (1 Pet. i. 13;) and still more from the 13th verse of the 4th chapter, when he says, "Rejoice, inasmuch as ye are partakers of Christ's sufferings, that *when his glory shall be revealed,* ye may be glad also with exceeding joy;" and also from the 1st verse of the 5th chapter, when he says, "The elders which are among you I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed." Now, when is the glory to be revealed? The 4th verse tells us, "When the chief Shepherd shall appear." Then shall the crown of glory be awarded.

Again, in the 53d chapter of Isaiah, we have the same twofold picture, though the gloomy part of it is much more fully spread out than the bright. Messiah's name is the Man of sorrows; He is wounded, bruised, oppressed, afflicted, brought as a lamb to the slaughter; nay, He pours out His soul unto death! What a weight of sorrow is here! what a sea of sufferings rolls over Messiah's head, wave upon wave! What clouds of thickest darkness compass Him about! Yet there is gladness too—gladness as the recompence of His mighty grief. He sees His seed, He prolongs His days, the pleasure of the Lord prospers in His hand, He sees of the travail of His soul and is satisfied, He divides a portion with the great, He divides

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the spoil with the strong. Thus there is joy in the end—joy which shall far more than compensate for the bitterness of the sorrow through which He passed to it. The joy at His second coming, when He is thus rewarded, recompenses Him fully for all the sorrow at His first.

Again, in the 69th Psalm, we read, in the first twenty-nine verses, of Messiah's suffering. The waters come in unto His soul; He sinks in deep mire, where there is no standing; He becomes a stranger unto His brethren, and an alien unto His mother's children; He weeps and chastens His soul with fasting; He makes sackcloth His garment; He becomes the song of the drunkard; the water-flood overflows Him; the deep swallows Him up; the pit shuts her mouth upon Him; reproach breaks His heart, and He is full of heaviness; He receives gall for His meat, and in His thirst they give Him vinegar to drink; He is poor and sorrowful. How sad the scene! what depths of woe are here—unrelieved, unmitigated, unimaginable woe! But ere the psalm closes, the voice of joy is heard—the voice of one "set up on high," and praising the name of God with a song—nay, magnifying Him with thanksgiving; the voice of one calling on heaven and earth to praise Him, the seas, and everything that moveth therein. By which expressions we at once discover the time when this song of praise begins: it is the time when heaven and earth and seas are called to rejoice before the Lord, for He cometh to judge the earth, (Ps. xcvi;) nay, as we see by ver. 35, it is the time when God saves Zion, and builds the cities of Judah—the time when the seed of His servants inherits that land of long promise, and when they that love His name shall dwell therein.

2. *There is the shame and the glory.* His life was one of shame, and the cross was the crisis of that shame. He was despised and disesteemed and reproached. The buffeting and scourging and spitting were but the summing up of those revilings, the fierce outburst of the world's pent-up hatred against Him. He received no honour from men; He passed through the land in haste, wounded with reproaches, and loaded with shame. Thus Isaiah speaks of Him (chap. lii. 14, 15,) "As many were astonished at thee: his visage was so marred more than any man, and his form more than the sons of men;" and what a picture of woeful shame is this! But, side by side, there is another—a picture of glory as transcendent as the shame was abject. This outcast Man, with the much-marred visage, is to be "exalted and extolled, and be very high;" He is to sprinkle many nations, and kings are to shut their mouths in admiration and awe. This vision

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of glory is yet to come; for the nations have not yet been sprinkled, kings have not yet cast their crowns at His feet—the kingdoms of this world have not yet become the kingdoms of our Lord and of His Christ.

That the day of Christ's glory is the day of His second coming is clear from many passages. The passage already cited from 1st Peter (chap. iv. 13) regarding the "glory to be revealed" proves this. But the references to the glory with which He is to be invested in the day of His appearing are many, as if His special glory were kept in reserve for that time, and as if it were then that all His power, shame, and obscurity are to receive their full compensation. He is said to come in His own glory, and in His Father's glory, (Matt. xvi. 27;) He is said to come with power and great *glory*, (Matt. xxiv. 30;) and, speaking to the Colossian saints, the apostle says, "When Christ, who is our life, shall appear, then shall we also appear with him in *glory;*" He is coming to be *glorified* in His saints, and to be admired in all them that believe. From which passages we learn, that, great as is His glory now at the right hand of the Father, there is a peculiar glory in reserve for Him at His advent—a glory which shall be the full and blessed contrast to the shame He underwent when He appeared the first time as the humbled son of Mary. And, oh, what a transformation shall that be which shall be seen when He is revealed! For the contradiction of sinners, the acclamations of heaven and earth; for the contempt of men, the honour of all the universe; for the purple robe, the true raiment of royalty; for the reed, the sceptre of infinite dominion; for the crown of thorns, the crown of glory; for the vinegar and gall, the cup of blessing into which that fruit of the vine is to be poured which He is to drink new with us in His Father's kingdom. How eagerly must *He,* even in heaven, be longing for that day of honour! and how fervently should *we* on earth be waiting and longing for it.

3. *Lowliness and exaltation.* He came to earth as the Father's servant; He took a servant's form—the lowliest place among the sons of men. Bethlehem, the least among the cities of Judah, was His birthplace, and Nazareth, the ungodliest of Galilean villages, was the place where He passed His youth: the child of a carpenter's wife, born in a stable, and laid in a manger. How profound the humiliation to which He descended! how complete the emptying which He underwent! Hear how the prophet Zechariah describes Him: "Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee: he is just, and having

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salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass," (chap. ix. 9.) Yet in that very same chapter, His exaltation as the mighty God, the victorious warrior, the lion of the tribe of Judah, is predicted, (ver. 14–16.) He appears at the head of His people; His arrow goes forth as the lightning; He blows His battle-trumpet, and goes forth with the whirlwinds of the south; He is the defence and salvation of Israel in that day; and they become His glorious diadem of beauty, "as the stones of a crown, lifted up as an ensign upon His land." In that day His is the highest place of all—a name above every name, a seat above all thrones, a glory above all glories, a majesty above all majesties; for He comes as King of kings and Lord of lords.

4. *Weakness and power.* It is in the psalms that we have the fullest expression of His weakness, as when He says, "I am feeble and sore broken, I have roared because of the disquietude of my heart; my strength is dried up like a potsherd." Take as a specimen the 22d Psalm, where we have the declaration both of His weakness and power. The first twenty-one verses set forth His feebleness and poverty in language the most thrilling: "I am a worm, and no man; all that see me laugh me to scorn; thou art he that took me out of the womb; thou didst make me to hope when I was upon my mother's breasts. I was cast upon thee from the womb. Be not far from me; for trouble is near, and there is none to help. I am poured out like water, and all my bones are out of joint; thou hast brought me into the dust of death." What sadder utterance of weakness and helplessness can we find! What self-emptying is here! But the psalm closes in another strain. The notes of praise ascend,—praise in the great congress, (ver. 25,) the multitude that no man can number; all the ends of the earth are seen turning to the Lord, all the kindreds of the nations worshipping before Him; this feeble one takes the kingdom, this helpless one becomes the governor among the nations; He who hung upon the cross in the extremity of mortal weakness, takes His seat upon the throne in the majesty of immortal power,—the power of an endless life and abundant dominion.

5. *Conflict and triumph.* His sojourn here was made up of conflict,—battle upon battle. With Satan, the old serpent, and with his seed, the men of this world, the war was daily waged. The wilderness of temptation began the conflict, and Gethsemane closed it. In entering on the first of these, we see Him girding on His armour; in quitting the last, we see Him putting it off, assured that, though the results of the

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warfare were yet future, the battle itself was won. As the Father's captain, (captain of the Lord's host,) He fought; as the Church's leader and commander He fought; as the world's great opposer He fought; as Satan's enemy He fought; as the woman's seed, sent to carry out the Father's purpose and to fulfil the Father's promise in Paradise, He fought, till, weary with the unceasing warfare, bruised in the terrible combat, and covered with blood and wounds, He breathed out His spirit into the Father's hands, and laid down His body in the tomb.

But though He thus fought the good fight victoriously, still we see not yet all things put under Him. Satan still roams and rages; the world still rebels; sin still holds the sway of earth. But the triumph is sure; and of that coming triumph we have the earnest, as the apostle tells us, (Heb. ii. 9,) in His present exaltation to the right hand of the Majesty in the heavens. That exaltation is not the triumph, but it is the pledge of it; it is not the coming, but it is the anticipation of it. The fight that was maintained by the Head is still carried on by the members here; and the Apocalypse may be said to be the annals of the Church's battles, summed up with Armageddon, the battle of the great day of God Almighty. Seal after seal is opened, and still there is battle; vial after vial is poured out, and still there is battle; till at last the cry is heard, "Behold, I come as a thief,"—the gathered hosts of Armageddon are swept off; and the voice from heaven is heard, "It is done," bidding us look back and see the woes of earth completed and the conflict ended. And then again other great voices are heard in heaven,—voices pointing to the glorious future, and saying, "The kingdoms of the world are become the kingdoms of our Lord and of his Christ, and he shall reign for ever!"

6. *Rejection and owning.* When He came the first time, He was the rejected one. "Rejected of men" was the prophetic designation. "He came unto His own, and His own received Him not." His claims were not admitted; nay, they were spurned with blasphemy. "Not this man, but Barabbas," was the summing up of this rejection both by Israel and the world. The manger of Bethlehem was the foreshadowing of His rejection, and the cross was the awful, the unmistakable fulfilment of that foreshadowing. He passed through earth as the rejected one; He stood in Pilate's hall as the rejected one; He hung on Calvary as the rejected one; He went down into the grave as the rejected one; and when He ascended on high, owned and honoured of the Father, it was

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still as the rejected of men! He passed upwards, shaking off the dust of His feet against a world that had spurned His claims, and blasphemed His name, and crucified Himself.

Has He then left this earth for ever? Is it no more to be owned by Him whom it disowned? Is it reserved only for the condemnation, and the fire, and the eternal woe? Hear what He himself has spoken in one of His parables, (Luke xix. 11–27.) The multitude were expecting to see Him enter Jerusalem in triumph,—taking to Himself His great power, and reigning. He undeceived them. He must first be rejected. He must go into the far country to receive for Himself the kingdom, and to return. During His absence, His citizens hate Him as much as in His presence, and the cry goes up after Him to heaven, "We will not have this man to reign over us." During the long day of His absence, this cry is ever heard ascending. But at length He returns, having been invested with the kingdom. At His return He summons His servants and the citizens; He sits in judgment on them; He rewards the faithful, He recompenses the unfaithful, and He issues the command for the slaughter of His enemies. All this, it is evident, must be at His second coming, for it is with reference to this that the whole parable is framed, as we learn from the 13th verse, "Occupy till I come." Then He whom earth has so long rejected is at length owned as King, and the glad cry is heard, "Lo, this is our God." He has all along been the accepted one of the Father, the "accepted one of Heaven;" and now He becomes at last, after ages of rejection, the accepted one of earth, and rightful King of angels and of men!

In answer to the preceding line of argument, it may be said, Did not His *ascension* fulfil the passages referred to respecting His blessedness and glory? and why throw the fulfilment forward to His second coming? This has been partly answered already; and it has been shewn that in these passages which predict His glory, the reference is to His second coming as the time of the great development and true commencement of that glory. If we look carefully at these, we shall find that they contain no allusion to the period of our Lord's ascension and sitting at the Father's right hand. Very little is told us about what has been witnessed "within the veil," while our High Priest was there presenting His finished work, and interceding for His Church. Of this, the time of His absence, but little is said. We know that He has gone within the veil, that He has returned to the Father, that He has been set on the throne of the Majesty on high, and that thus far He has been

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glorified; but that is all. It is not of the day of His absence that the prophets speak, but of His presence; not of His intercession, but of His kingdom; not of His connexion with heaven, but with earth. All the texts already cited, without an exception, refer to the Father's purpose respecting the earth and the nations of the earth—the "world to come," literally, "the habitable earth to come." That at His ascension His former condition of lowliness and shame and sorrow was reversed and exchanged for the opposite, we well know; and from the day that He entered heaven, He had done with suffering and weakness for ever. But still the peculiar honour and blessedness which the Father destines for Him await His second coming.

1. *As the great Judge.* It is at His second coming that He is to be glorified. The Father has committed all judgment to the Son; but that judgment He did not begin to exercise at His ascension: it is in reserve for His re-appearing. Just now the Judge standeth before the door; but then He will enter, and commence the judgment.

2. *As the great King.* The kingdoms of earth are His by right, but He has not yet possessed them as His own. His ascension did not bring about the conversion of the world, or its acknowledgment of His sway. It is when He returns that His peculiar glory, as the King of Israel and King of the nations, is to be given Him.

3. *As the Church's Bridegroom.* In the Father's purpose, the whole company of the redeemed is to form His bride. The time of betrothment is *now;* but the day of espousals is yet to come. The marriage was not celebrated at His ascension, nor has it been since. But when He comes again, He comes as the Church's Bridegroom; He sends before Him the midnight cry, "Behold, the Bridegroom cometh!" He brings His bride into the marriage-chamber, and the glad union is celebrated at the marriage-supper of the Lamb.

4. *As the Church's Head.* He is the Head, the Church the body; and the Head will not be glorified apart from the body, or before the body. During the present dispensation of His absence, His members here are in the position in which He was when on earth. Hence the time of their suffering and shame and rejection is counted by Him as if it were His own; and not till their humiliation and tribulation are over—not till all His members are gathered, and His body completed, will He enter upon His glory. We suffer together, we are also glorified together; we are persecuted together, we are to sit upon the throne together.

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And thus we see how truly Messiah's history divides itself into the same two parts as the others—dark and bright. The dark, covering the whole period before His incarnation—His life on earth, the time of His absence, when He is still the Rejected One, and His Church, like Himself, cast out; the bright, commencing with His return as the Judge and King, the Church's Head and Bridegroom. The glory that He waits for, and the glory which we are looking for, is the same—the glory of resurrection—the glory of the kingdom—the glory of the espousals, and the whole bridal-scene—the glory of Israel's restoration, and the world's conversion—the glory of Satan's dethronement, and creation's deliverance—the glory of the new heavens and the new earth, wherein dwelleth righteousness.

Art. III.—ON THE FIRST RESURRECTION.

The doctrine of the resurrection is one of first magnitude. Remove that truth from the catalogue of Christian verities, and what is man's prospect in reference to the future? A hopeless one indeed. The soul of man, forming only one part of his being, cannot be truly happy without its body; which is witnessed in the souls under the altar, (Rev. vi. 9,) for "they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?" If the soul needed no covering, why should "white robes have been given them?" And why should they have been exhorted to "rest yet for a little season, until their fellow-servants also and their brethren should be killed as they were?"

A comparative happiness, however, is not denied by this scripture. But it cannot be the *full fruition*, or realisation of happiness and glory, which will be the portion of the believer after the resurrection of the body. So long as there is not every longing desire of the soul satisfied, there cannot be perfect enjoyment and peace.

From the apostle's words it appears that some of the Christians at Corinth denied the resurrection of the dead. For he asks, "How say some of you that there is no resurrection of the dead?" and then shews, that if there be no resurrection of the dead, "then is Christ not risen. And if Christ be not risen, then is our preaching vain, and your faith is also vain." And bringing this subject to a climax, he adds, "If in this life

only we have hope in Christ, we are of all men most miserable."

With the exception of a few saints, those that lived under the Old Testament had this important doctrine but indistinctly revealed to them; because Christ, as the only ground of the believer's hope, had not yet been revealed, nor by His meritorious death and glorious resurrection, opened the door of everlasting life. He, as "the first-fruits from the dead," had to remove the obstacles in the way to our rising. "Our Saviour, Jesus Christ, hath abolished death, and hath brought life and immortality to light through the gospel." Job had evidently an assurance of this glorious truth. The Spirit of God had revealed it to him; else how could he have exclaimed, (chap. xix. 25,) "I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth: and though after my skin worms destroy this body, yet in my flesh shall I see God." Thus, we have in the oldest book an assertion of this glorious truth.

In Isa. xxv. 8, xxvi. 19, and Hosea xiii. 14, likewise in Ps. xvii. 15, there are evident intimations of this blessed truth. The Jews, in the time of our Saviour's sojourn upon earth, believed in the resurrection of the dead. The Sadducees only, as the freethinkers of that time, denied it, (Matt. xxii. 23; Acts xxiii. 8.) This shews that they understood those passages of the Old Testament which refer to this great truth.

For the present we pass by Ps. xvi. and Dan. xii. 2, 3, as these passages will be adduced when we shall speak of *the first resurrection.* However dark, therefore, the future may have been to the saints of old, when compared with those of the New Testament, who live in the full glory of the gospel, they were not without a sure hope of a life of blessedness hereafter.

The New Testament saints have doubtless an unspeakable advantage over those of the Old Testament. This blessed truth has been established on the surest foundation by the resurrection of our Saviour Jesus Christ. And this doctrine was most prominently set forth in the teaching and preaching of the apostles and primitive Christian teachers. It pervades the whole New Testament, so that it is superfluous to quote passages in proof of it.

Before we proceed to the immediate consideration of the first resurrection, we must at once declare ourselves as not belonging to those who *spiritualise,* and thereby *explain away,* plain matter-of-fact statements of God's Word; but to those who take Scripture in its *literal and obvious* sense. The Holy Ghost has not left it to man to devise rules, and to form sys-

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tems, *how this or that* portion of God's truth is to be interpreted and applied. The Lord himself has provided rules by which we are to be guided when reading and explaining His Holy Word. The prophecies and promises of God, for instance, referring to *past* events—how have they been fulfilled? *Literally or spiritually?* We are all agreed that they were *literally* fulfilled; so much so, that the prophecies referring to our Saviour's first coming were so minutely accomplished, that a history of His sojourn upon earth, His sufferings and resurrection, might be composed by means of their fulfilment. We should like to ask one of our Christian brethren defending the above view of prophecy, had he lived before Christ's first coming, would he have thought the fact possible for God to become man—to be born in such poor circumstances—to die the most ignominious and cruel death, the Creator for man His creature's sins—and that to redeem man, and to exalt him to the highest dignity and power? After the accomplishment of these amazing facts, there is nothing *too* great for man to expect at the hand of our gracious God and loving Father.

Whatever He has *made known* in His Word will be *literally fulfilled* to the utmost extent. We are quite aware that the prophetic word of God abounds with figures and symbols, the original language of man. But the meaning of these figures and symbols is generally understood by the context, or by the tenor of the book or chapter, and not unfrequently they are explained in the sentence in which they occur. Thus the seven stars and the seven golden candlesticks (Rev. i. 12–16) are explained in ver. 20, "The mystery of the seven stars which thou sawest in my right hand, and the seven golden candlesticks. The seven stars are the angels of the seven churches; and the seven candlesticks which thou sawest are the seven churches." Again, "the great red dragon" (chap. xii. 3) is a symbol; but in ver. 9 we have the explanation. There he is called "the devil, and Satan, which deceiveth the whole world." "The great whore" (chap. xvii.) "that sitteth upon many waters' 'is a symbol; but we read in ver. 18, "The woman which thou sawest is that great city, which reigneth over the kings of the earth; and the waters which thou sawest, where the woman sitteth, are peoples, and multitudes, and nations, and tongues." From such and similar descriptions, we are not at a loss to recognise this great whore. Pages might be filled with such instances, but let these suffice. Let us only come to the Book of Revelation with a teachable spirit, and lay aside all mere human interpretations and schemes of man's device, and we shall soon

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find that we understand more of its important truths than we could have believed. Before all things we must invoke the Holy Spirit's teaching.

The primitive Christians for the first three centuries understood the Book of Revelation better than many Christians now do, though we are nearer its final accomplishment, because they were not shackled by the spiritualising and allegorising system introduced by the great Origen of the Alexandrian school.

They took unfulfilled prophecies literally. Such, for instance, as have reference to the *first resurrection, the millennium, and the reign of His saints with Him,* &c. Hence difficulties vanished, and they derived the greatest comfort from these prophetic truths, which to many Christians of the present day have little or no meaning at all. In order to check, if possible, the unwarrantable liberty which some take with Scripture, couched under symbolical language, we will subjoin here the definition of a symbol by a modern divine. He says—

"A symbol is a sensible object, capable of being presented to the eye, with some definite, well-understood meaning attached to it, by which it may be fitted to speak to us with a precision which no word in any spoken language, since the confusion of tongues, can do. Symbolic language, so copiously employed in prophecy, is a *universal* language, intelligible to every kindred, and tongue, and tribe, and people. It is a *pictorial* language, painting, as it were, upon canvas, with inimitable precision, every object that is to be presented to the mind. It is just such language in which the principal part of the Revelation is written, interrupted occasionally with oracular utterances from the mercy-seat. But the language of symbol is occasionally departed from, and *the plainest language that can be used is employed* to discourse to us of things to come."

After these remarks, we will proceed exclusively with *the first resurrection.* First, we will endeavour to shew that some of the Old Testament saints were not without some knowledge of this doctrine.

Professor Baumgarten, known by his Commentary on the Acts, in his Notes on the Pentateuch, gives it as his opinion that Enoch and Elijah were types of the rapture of the saints, or the first resurrection. His words are—

"We have two types in the Old Testament of the change and removal of those just men, who at the end of this dispensation shall be removed, or exempted, from the misery and the final destruction of the earth." And he proceeds, "Enoch was taken as a type of the antediluvian world, and Elijah from

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the time of the Old Testament covenant. Both lived at a time of increasing corruption and wickedness, on which account their removal becomes so significant."

In Lev. xxiii. 11, we have a more striking type still of this important truth. There "the Lord spake unto Moses, saying, Speak unto the children of Israel, and say unto them, When ye be come into the land which I give unto you, and shall reap the harvest thereof, then ye shall bring a sheaf of the first-fruits of your harvest unto the priest: and he shall wave the sheaf before the Lord, to be accepted for you: on *the morrow after the Sabbath* the priest shall wave it." This, therefore, was the Lord's day, on which Christ, "the *first-fruits*," or "the *first-born* from the dead," arose, being accompanied by an earnest of the host of his saints, who will be raised and changed "in the twinkling of an eye," *at or before* His second advent. For we read, Matt. xxvii. 52, 53, "And the graves were opened; and many bodies of the saints which slept arose, and came out of the graves *after* his resurrection, and went into the holy city, and appeared unto many." These saints did not return to their graves, but rose with Christ, and with Him were at once exalted to thrones of glory. Not without good reason it has been supposed that the twenty and four elders (Rev. iv. 4) were among this highly-favoured number. This opinion is strengthened by the fact that none of the Old Testament saints arose from their grave before Christ arose, the first-born from the dead. Christ had to enter the very portals of the invisible world, and conquer our mighty foe, or rather assert his conquest achieved on Calvary, and remove every obstacle in the way to *our* resurrection. This is *implied* in Eph. iv. 9, 10, and 1 Peter iii. 19. (See the Greek.) And it is *expressed* in what is called the Apostles' Creed; evidently of great antiquity and authority. Another world only will fully reveal to us what we owe to our adorable Saviour. Oh, what love, what mercy, what compassion and condescension has He shewn to us! May our hearts be suitably affected by what we already know, and daily learn, of His loving-kindness to us!

Another still more striking passage of a typical nature we meet with in Ps. xvi. In whatever degree this psalm may be applicable to David, it is twice applied to Christ, (Acts ii. 26, 27, xiii. 35–37.) Through the mouth of His holy prophet, Christ declared, in ver. 10, that "His soul would not be left in hell," (Sheol,) place of departed spirits; "neither would God suffer His Holy One to see corruption." Now the believer is identified with Christ, and participates in all that

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He *has done, is doing, and will yet do.* As St Paul declares, "All things are yours; . . . . whether the world, or life, or death, or things present, or things to come; all are yours, and ye are Christ's, and Christ is God's." And though, in consequence of sin, he cannot share in the exemption of the corruption of his body, with the exception of those believers who shall be found alive at the time of our being caught up to meet the Lord in the air, (1 Cor. xv. 51–53, 1 Thess. iv. 16, 17,) he will share, in his degree, in everything else. We know from the Scriptures that Christ will come to reign with His saints; in order to this, they must rise and receive their glorified bodies. A passage in Ps. cx. 3 seems to refer to this point. It is obscurely rendered in our version, being obscure in the Hebrew text. This whole psalm refers to Christ's premillennial advent. He is to sit at the right hand of the Lord, "until," says the Father, "I make thine enemies thy footstool." This time having arrived, Christ will come to execute judgment upon His enemies. And in that day of His manifested power, His people shall be all willingness, and consecrate themselves unto Him in the beauty of resurrection glory. The verse may be rendered, "In the day of thy power, [manifesting it at thy second coming,] in the beauties of holiness shall they be willing. More than [the dew-drops] from the womb of the morning shall thy young men be." Such a passage can only be fully appreciated by one who has travelled in the East, and has seen the innumerable pearly dew-drops in the morning, in the spring or summer, before sunrise. This passage, in connexion with John xvi., affords a presumptive evidence of the doctrine of the first resurrection, in consequence of our union and identification with Christ.

We come to notice more direct passages, which bear upon the subject. We meet with one, Job xix. 25–27. In the midst of his bodily sufferings and great spiritual depression, the Lord gave to the saint of old a wonderful view into the future. He exclaimed, "I know that my Redeemer [*Goel*, or Avenger] liveth, and that he shall stand at the latter day upon the earth: and though after my skin worms destroy this body, yet in my flesh shall I see God: whom I shall see for myself, and mine eyes shall behold, and not another." Whatever view Job had vouchsafed to him into the future state, and whatever comfort he derived from it, his words shew that he had a sure hope of the resurrection from the dead. And the tenor of his words shew that he had the second coming of the Lord before his mind. For then shall He stand *once more* upon *this* earth, (Zech. xiv. 4.) After the millennium, when

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"the great white throne" will be set, "*this* earth and heaven will flee away." Unconsciously though it may have been, Job declares here his belief in the first resurrection.

We meet with another passage in Isa. xxvi. 19, referring to this event. The context clearly shews that Christ's second coming is the burden of this scripture. Ver. 20, 21, plainly imply judgments, from which, however, the saints then living will be preserved. The Lord will have a place of refuge, as He provided at all great judgments. Noah had to be in the ark, before the flood would come. Lot had to be out of Sodom before the overthrow of the cities of the plain took place; and the Philadelphic conquerors (Rev. iii. 10) have a similar promise given them.

Viewing, therefore, this passage in its connexion with other scriptures, and together with the context, it shews that the resurrection mentioned in it refers to the first resurrection.

In Dan. xii. 2, we have a still stronger testimony in proof of this doctrine. The connexion here hardly admits of any other application. From chap. xi. 36–45, we have described *the progress and the destruction of the Wilful King*, or the Beast of the Revelation. And in chap. xii. 1, *the great tribulation* (Matt. xxiv. 21) is foretold, through which the Jews will have to pass before their national restoration, in which many will perish, (Zech. xiii. 8, 9.) And in ver. 3–13, *the ushering in of the millennium* is evidently contained, where the Old Testament prophecy generally stops.

Farther light will be thrown upon this passage, as proving the first resurrection, by translating it more according to the Hebrew text. It will read thus, "And many of the sleepers of the dust of the earth will awake, *these* to life eternal, and *those* to shame and eternal abhorrence." The Hebrew demonstrative אֵלֶּה, "these," stands in both places. The LXX. has *οὗτοι* both times. De Wette translated *diese* and *jene*, (*these* and *those*.)

Those evidently refer to the Antichristian host, spoken of in chap. ii. 36–45. It does not necessarily imply that the wicked shall awake at the same time with the godly.

Thus it will appear that the Old Testament already contains strong evidences of this doctrine; wherefore, also, many of the old Jewish Rabbis understood and held the doctrine of the first resurrection.

We will now proceed, and examine in a similar manner the passages referring to this subject found in the New Testament.

Allusion has already been made to Matt. xix. 28, and chap. xxvii. 52, 53. Both these scriptures have undoubted refer-

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ence to the first resurrection; and by implication they establish it. For it is in the millennium that "the twelve apostles will sit upon twelve thrones, judging the twelve tribes of Israel."

In Luke xiv. 14, we meet with a very peculiar expression bearing upon this important truth: "the resurrection of the just," (ἡ ἀναστάσις τῶν δικαίων.) We can hardly be at a loss to understand our Saviour's meaning, especially when we are told that His hearers were not strangers to this doctrine. It evidently implies a reward or favour, which the word ἀνταποδοθήσεται (shall be recompensed) clearly expresses.

This resurrection of the just is distinguished from the general resurrection, inasmuch as it is held out as a motive for practising hospitality to those who have it not in their power to make any returns for kindness received. However, Luke xx. 35, 36, we meet with a still more decisive passage. There we read, "But they which shall be counted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage: neither can they die any more: for they are equal unto the angels; and are the children of God, being the children of the resurrection." The Greek text must here be carefully examined; the words, *Οἱ δὲ καταξιωθέντες τοῦ αἰῶνος ἐκείνου τυχεῖν, καὶ τῆς ἀναστάσεως τῆς ἐκ νεκρῶν*, deserve special attention.

Here our Saviour cannot have the general resurrection in view, which all will at last attain; but the *first*, or the peculiar resurrection, which those only will attain who shall be counted worthy of it. The words in ver. 36 confirm this fully, where we read, "neither can they die any more,"—are not liable to "the second death," (Rev. xx. 6;) to which all will be exposed who do not share in the first resurrection. The reply of some of "the scribes, who answering said, Master, thou hast well said," confirms what we mentioned above, that the Jews held this doctrine, else they would not have approved of His answer to the Sadducees, and commended Him for His silencing them in the manner He did.

John v. 28 may be adduced as a passage bearing on this subject. In His disputation with the Jews, our Saviour shewed them that He, the Son of man, not only had power to quicken the *spiritually* dead, but those likewise *who slumber in their graves.* Hence, "Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good unto the resurrection of life, and they that have done evil unto the resurrection of damnation." Here we have two distinct parties

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of men. The one, who hear His voice, (ver. 25,) are converted and live; the other, who do not hear His voice, consequently are not converted, and do not live. Now while the *former* will hear His voice resounding all over the earth at His pre-millennial advent, and rise "to the resurrection of life,"—here synonymous with the first resurrection,—the *latter* will not hear it *then,* because the resurrection to which they will rise will be that of "condemnation," which will be post-millennial, (Rev. xx. 11–15.) It was not the object of our Lord here to discriminate about the time *when* "all that are in the graves shall hear His voice," but to *assert* His co-equal power with the Father, of which power the raising of the dead was a solid proof.

Naturally, then, there must be a great difference between these two parties—the one to reign with Christ, and the other to be judged and ruled over, (1 Cor. vi. 2, 3; Rev. ii. 26, 27.) The one to come with Christ, (Rev. xix. 14,) and "in whom He will be glorified and admired," (2 Thess. i. 10;) the other to have vengeance taken upon them in flaming fire, and to be punished with everlasting destruction from the presence of the Lord, and from the glory of His power, (2 Thess. i. 8, 9.) Taking these points into consideration, it will be made clear that our Lord had *the first* resurrection, as well as *the general,* in view in this passage.

Again, in chap. vi. 39, 40, 44, 54, of this Gospel, the Lord refers no less than four times to the resurrection, but always to the resurrection of believers. In each instance it is spoken of as a *distinctive privilege* of those who believe on Him.

Thus we read, ver. 39, "And *this is the Father's will,* . . . that of all which he hath given me, I should lose nothing, but should raise it up at the last day;" ver. 40, "That every one which seeth the Son, and believeth in him, may have everlasting life: and I will raise him up at the last day." Again, "No man can come to me, except the Father which hath sent me draw him; and I will raise him up at the last day;" and, ver. 54, "Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day." However we may take "the last day," (*ἡ ἐσχάτη ἡμέρα,*) it is clear that the resurrection therein spoken of is that of the Lord's own people; and that it has reference to the raising of the body, not to the quickening of the soul of the spiritually dead.

In Rom. viii. 10, 11, we meet with another striking passage bearing on this subject. There we read—"And if Christ be in you, the body is dead because of sin; but the Spirit is life

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because of righteousness." This evidently is our *present* state. "But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken (ζωοποιήσει) your mortal bodies by his Spirit that dwelleth in you." Therefore all that are "the temples of the Holy Ghost," the blessed result of faith in Christ, *will be quickened,*—now spiritually, and at last bodily, by the indwelling of the Holy Spirit. The Holy Spirit's dwelling in the believer is the earnest of the resurrection of the body. "The Spirit itself beareth witness with our spirit, that we are the children of God. And if children, then heirs, heirs of God, and joint-heirs with Christ." This blessed relationship comprehends everything—a share in Christ's reign, which will commence at His second coming, and in His glory throughout eternal ages.

In ver. 23, we have an additional proof of the resurrection of the body of the saints *before* the millennium. For, from ver. 19–22, the apostle speaks of the bondage of corruption of the creation, and of its being delivered from its present state "into the glorious liberty of the children of God." Now this change must take place *before* and *not after* the millennium, upon which follows the consummation of all things. The apostle's words are, "For we know that the whole creation groaneth and travaileth in pain together until now. And not only they, but ourselves also, who have received the first-fruits of the Spirit, even we ourselves also groan *within* ourselves, waiting for the adoption, to wit, *the redemption of our body.*" "The whole creation," says one, "of which man was a part, but over which he was placed lord, by man's sin became subject to vanity and the bondage of corruption. Misery, decay, and death are the fruit to all creation of the apostasy of Adam, its responsible head. But these results of sin are not to remain for ever. The groans of the creation are to be hushed, and its travail to be succeeded by glad and peaceful repose."

Let us only look to what is foretold in Isa. xi. 6–9, in confirmation of this state, as well as in the parallels. In Ps. xcvi. 11–13, the very heavens are called upon to rejoice in prospect of what is to take place at the coming of the Lord. Yea, "the earth is to be glad, and the sea to roar, and the fulness thereof. The field likewise is to rejoice and to be joyful, and all that is therein, . . . before the Lord: for he cometh, for he cometh to judge the earth: he shall judge the world with righteousness, and the people with his truth." And, as alluded to, the apostle associates this state of things with the

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resurrection and glorification of God's children. And, if this be the teaching of the apostle in Rom. viii., how strikingly does it confirm the doctrine of the first resurrection?

We pass on to the consideration of passages containing more direct proofs of this consoling doctrine.

1 Cor. xv. stands out prominently in this respect. In this scripture, the apostle begins by demonstrating the great importance of the resurrection, and then proceeds to unfold it as follows:—"But now is Christ risen from the dead, and become the first-fruits of them that slept. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: *Christ the first-fruits; afterward* (ἔπειτα) *they that are Christ's at his coming. Then* (εἶτα) *cometh the end,* when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power." Here the order, in regard to time, is plainly stated: *Christ the first-fruits,* or first-begotten from the dead; afterwards, *His own believing people,* or bride, at His coming, (1 Thess. iv. 14, &c.;) and then, "*the end,*" or *the general resurrection,* and winding up of all things, (Rev. xx. 11–15.) It ought to be observed that this last event is connected with the delivering up the kingdom to God, even the Father.

Between the resurrection of "Christ the first-fruits" and the resurrection of those who are His at His coming, upwards of eighteen hundred years have already elapsed. Between the resurrection of the saints at Christ's coming, and His delivering up the kingdom at "the end," the period of the kingdom itself intervenes.

This scripture therefore proves to a demonstration, that at the coming of the Lord, the sleeping saints will be raised with glorified bodies, and those that shall be found alive changed as "in the twinkling of an eye," in order to share in the reign with their blessed Lord, (chap. vi. 51, 52; 1 Thess. iv. 16, 17.)

We must not pass by Phil. iii. 11, in which St Paul evidently had the first resurrection in view. The apostle, having given us his estimate of all that was of value to him *before* he knew Christ, tells us in chap. vi. 8–11 what was now the *sole* object of his heart's desire and endeavour. And, reaching the climax of these desires, he exclaimed, "if by any means I might attain unto the resurrection of the dead," (*εἴπως καταντήσω εἰς τὴν ἐξανάστασιν τὴν ἐκ νεκρῶν.*) This is a peculiar manner in which the apostle here speaks of the re-

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surrection of the dead. There is no parallel in the New Testament. It cannot simply refer to the general resurrection; but it must mean a resurrection of a peculiarly desirable kind. This the Greek text shews. It doubtless denotes the first resurrection, by being literally called *the resurrection out of, or from, the resurrection of the dead.* The reading adopted above is supported by Scholz, Tischendorf, and Lachmann, who, though disagreeing in their systems of recension, agree perfectly on this passage. Their unanimity is so much the stronger, as neither of them was influenced by doctrinal views.

The next passage, 1 Thess. iv. 13–17, is one of more importance on the subject in question. The whole tenor of this scripture shews that the apostle has none other than the first resurrection in view. There is no allusion made throughout the passage to any but believers in Christ. They alone can be said to "sleep in Jesus," and them only "God will bring with him." The whole passage admits of no other application than to the rapture of the saints, or the first resurrection. The next chapter, as well as the two first of the second epistle, treat on the same important subject. How else could the apostle comfort the persecuted Thessalonians by the coming of the Lord, if they were not to share in the glory of that event, by saying, "And you who are troubled, rest with us?" &c. (See 2 Thess. i. 7–9.) And how could "Christ be glorified in His saints, and admired in all them that believe," (ver. 10,) if they were not raised from the dead and clothed in their resurrection bodies, and not standing complete in Christ's righteousness? Alas that among Christians it should be necessary to say one word in proof of this consoling doctrine, which was never doubted by the early Christians! It only came into disrepute when the Christian religion began to decline, and heathen superstitions were mixed up with the truth of God's word. It is truly mournful that death, instead of resurrection, should be urged upon Christians as a motive to perfect holiness in the fear of God, and to strive after conformity to the image of our Saviour Jesus Christ.

Heb. xi. 35 is another passage proving the first resurrection. St Paul having brought to our notice the noble band of martyrs of the Old Testament, states the ground of their cheerful submission to torture and sufferings, by saying, "that they might obtain a better resurrection," (*ἵνα κρείττονος ἀναστάσεως τύχωσιν.*) A sainted author says on this passage, "The first resurrection was the great comfort of the martyrs of old. Passages like Dan. xii. 2, 13, and iii. 15–18, were

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always before their mind, which sustained them amidst their cruel sufferings."

Several other passages might have been adduced as bearing upon this subject; but we will proceed now to Rev. xx. 4–6, as the *most decisive and unequivocal* proof of the doctrine of the first resurrection.

We must, however, beg to be excused entering into an account of the various expressed notions on this scripture, much less refuting them. That this book is eminently symbolical, and abounds in figurative language, is conceded; but that it likewise contains much of plain matter-of-fact statements, must also be acknowledged. In the passage before us, with the exception, perhaps, of "the thrones," the whole is a plain description of facts, which were brought to the notice of the apostle in his vision. The doctrine of the first resurrection, distinctly taught in it, is a truth, as we have shewn, more or less plainly implied, both in the Old and New Testaments. The very fact that, except in this book, it is not called the first resurrection, but is generally described or implied in the scriptures which treat on it, rather shews that it was neither doubted by the saints of old, nor by the primitive Christians. It was an acknowledged truth then. Those who are bold enough, with Rev. xxii. 18, 19, before them, to explain away by spiritualising the fact of the first resurrection stated in this passage, are perhaps not aware that, by so doing, they spiritualise, and thus explain away, the general resurrection also; for the same principle holds good in both cases. If the one be figurative, and taken in an unnatural sense, the other must be so likewise; because both events are declared in similar plain language. But no believer in the Word of God has ever doubted the resurrection of the dead. This doctrine was a cardinal truth from the beginning of the Christian Church. And, as we have endeavoured to shew, it was likewise the hope of the Old Testament saints.

We come therefore to the conclusion, that, as the first resurrection rests on the same infallible foundation, and is expressed in the same language, it is to be received and believed in by every true follower of Christ, as well as the general resurrection. The expression, "*This the first resurrection,*" is the plain explanation of what precedes it. Can we, then, doubt this explanation of our Lord, graciously given us for our guidance? Evidently the Holy Ghost, foreseeing the exceptions that many take to this blessed truth, caused the apostolic prophet to add this assertion. We have other instances at the close of this book. Thus (chap. xix. 9) we read, "These are

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the true sayings of God." Again, (chap. xxi. 5,) after the heart-cheering account of ver. 1–4, "He that sat upon the throne [God the Father, chap. iv. 3] said, . . . Write: for these words are true and faithful." Once more, (chap. xxii. 6,) having given a description of the consummation of all things, the angel (chap. xxi. 9) said unto the apostle, "These sayings are faithful and true." Now all these sayings are similar explanations or confirmations of what preceded them.

We have to offer only a few additional observations on a few points in this passage.

There appear to be classed together the primitive martyrs (chap. vi. 9, &c.) and those who will be killed especially in the reign of terror of the beast, (chap. xiii. 7,) "and which had not worshipped the beast, neither his image," &c., either under his typical or antitypical form. They seem to denote "the fellow-servants and their brethren," (chap. vi. 11.) "And they lived," (*ἔζησαν*)—"they heard the voice of the Son of God and lived," (*ἔζησαν*, the same word, only in the future tense, John v. 25, instead of the past.) And to these judgment was given, (1 Cor. vi. 2, 3; Dan. vii. 22; Matt. xix. 28; Luke xxii. 29, 30; Rev. ii. 26, 27.) "And they reigned with Christ a thousand," or, according to the revised text, "*the* thousand years," (*τὰ χίλια ἔτη*,) which renders it more expressive and definite.

These martyrs, together with those mentioned in 1 Thess. iv. 13–17, will share in the first resurrection. And they are called "blessed and holy," or pre-eminently favoured and distinguished. "On such the second death hath no power." The *first death* is the separation of the soul from the body; the *second death* is the separation of the soul from God. But besides, "they shall be priests of God, and of Christ, and shall reign with Him a thousand years." What is all implied in these distinguished offices, another state alone will manifest. It is superfluous to repeat that the exercise of these offices must refer and be applicable only to Christ's reign with His saints during the millennium. After the expiration of that period, Christ himself will lay down His sceptre, and "deliver up the kingdom to God, even the Father; when he shall have put down all rule, and all authority and power. . . . . And when all things shall be subdued unto him, then shall the Son himself be subject unto him that put all things under him, that God may be all in all," (1 Cor. xv. 24–28.)

"But the rest of the dead lived not," &c., (*οὐκ ἔζησαν*)—"They hear not the voice of the Son of God;" they paid no attention to His gracious voice while living in time, and had

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not the germ of eternal life implanted in them; therefore they cannot hear His voice at His glorious second coming.

Thus we have endeavoured to shew that the doctrine of an *eclectic and premillennial resurrection* is taught in numerous passages in the Old, but especially in the New Testament.

We have seen a presumptive evidence of this doctrine in Lev. xxiii. 11, in the type of Christ's resurrection, as well as in the 16th Psalm. Then we saw in Job xix. 25, that this great truth was not unknown to him. We traced it in Isa. xxvi. 19, &c.; and in Dan. xii. 2, 3. Likewise we found it plainly declared by our Lord in the Gospels, and by His apostles in the Acts, and in the Epistles, and lastly in the Book of Revelation, where this doctrine, already familiar to the saints, is placed in connexion with the disclosures of the bright and glorious future.

May the Lord bless what has been stated in agreement with His revealed will to many a humble soul!

Art. IV.—THE WORLD'S EVENING-TIDE.

"At evening-time there shall be light."—*Zech*. xiv. 7.

Those on whom the ends of this world have come will doubtless discern more clearly, as the final consummation draws nigh, the purposes of God, and the workings of His providence, as manifested in the history of the past. Much that was heretofore obscure and hidden has been revealed to us; and our children shall yet see greater things than these. Guided by the experience of the past, and warned by the example of God's chosen people, rejected for their unbelief, we look for the actual literal fulfilment of those prophecies which were formerly understood in a spiritual sense, and believe that, as God has said it, so it shall surely come to pass. "God is not a man, that he should lie; neither the son of man, that he should repent: hath he said, and shall he not do it? or hath he spoken, and shall he not make it good?" (Num. xxiii. 19.)

And now, at the end of earth's sixth millennium, when things seem reaching towards the last winding-up—when creation, worn by suffering, wearied by toil, longs for the solemn hush, the calm of the Sabbath rest—it is a subject of deep interest to us, looking back through the vistas of the past, to demand from bygone ages, "What has God wrought?" We know

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indeed how the generations of mankind have toiled and fretted through their brief space of life—how they have struggled to leave some impress, some memorial, behind them, and reared mausoleums, and piled up pyramids in the vain hope that their memories, like their works, would be immortal. And yet, "man being in honour, abideth not; but is like unto the beasts that perish."

But it is in God's works that we trace the hand of One "who only hath immortality." We behold Him taking up this world, defiled by man's guilt and disobedience—giving to Adam the promise of a Saviour, then fashioning all things according to His determinate counsel and foreknowledge, controlling the elements of evil, and making them even instrumental in the grand scheme of man's redemption; so that "all things work together for good to those who love God." We see how not only the heritage of Adam has been regained, but how, by his transgression, there has been opened up to man a better inheritance—a far more enduring "weight of glory." And what we partially discern, the future will yet more fully reveal. When the last chimes of time have sounded, then shall it be known how the battle was fought, and the victory won. When the redeemed stand with their Saviour on a renewed and purified earth, then will they understand how "we are more than conquerors through Him that loved us." Not one step has been lost, not one privilege of God's people forfeited. As the earth is clothed in more than its pristine beauty, so they are elevated to a higher condition than that of man innocent, but unredeemed. Thus all things will indeed become new, but with far greater excellence. To this end, to accomplish this glorious result, God has been working throughout time, carrying out the development of His mighty scheme, which was ordained and planned even before the foundations of the world were laid. Therefore, despite the sophistry of those who assert that the Almighty does no longer directly interfere in the administration of human affairs, we can affirm, on the clearest evidence of facts, not only that God has ruled, but that He does rule, and still, as the Supreme Governor, does interfere to regulate the balance, and, as of old, to educe light and order out of chaos and confusion. This great truth of God's sovereignty underlies, like the granite rock, the whole history of our human race. Without it we cannot unravel mysteries or explain problems which reason cannot fathom, which revelation alone can solve. The infidel historian may affirm there is no God. The philosopher, relying on human wisdom, may analyse rocks, and probe alluvial deposits, in order thereby to test

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the credibility of that Word which has endured, and will endure for ever. But will their crude theories and superficial reasoning explain the origin of evil?—how sin and death entered into a world which God had created fair and good? Will they unite the broken links of history, and shed a light upon the mysterious records of mighty nations long passed away, whose relics still strew the world? How can they, untaught by Divine revelation, account for the utter ruin and desolation of empires, which the Lord has wasted and turned upside down, whose fall had been long before predicted by the voice of inspiration? Can the mummy, that mysterious tenant of the silent pyramid, tell them the secret of the past? Can they solve the riddle of the sphinx, or derive a sad and solemn lesson from those mounds which alone remain to attest the existence of Babylon, that mighty city, once the glory of all kingdoms, but now a desolation and a hissing even to this day? Will the general laws of the universe account for the preservation and the casting down of nations, or explain how the mighty and powerful have been suddenly brought to nought, while the small and weak are exalted and upheld? Is it not by the sovereign will of God, who has made one vessel for honour, and another for dishonour? To this conclusion, and this alone, we must arrive after an impartial review of the momentous story of our race. We must come to revelation at last to guide us through the labyrinth. Then indeed we find a light shed upon a path otherwise obscure; then we understand the causes of national progress and decline—we recognise the power which moves the world—why the sons of Ishmael still exist unsubdued, with their hand against every one, the free denizens of the desert—why the nations of Europe, descended from Japheth, are so eagerly pressing forwards to occupy the East—why Tyre and Babylon and Idumea should be desolate and forsaken—why, above all, the Jew should still exist, despite dangers and persecutions, preserving still his peculiar idiosyncrasy, his traditions, and nationality: these are all astounding facts, which no record can explain save the inspired Word of God. There we find laid down, as it were, in broad characters, the chart of man's history; and in that Book we mark three great original predictions clearly defined, which, like a scarlet thread, run throughout the whole range of the history of our race—which have influenced, and will influence even to the end, our destinies. The first, given by God himself to Adam, shed a ray of light over a despairing and sin-defiled world by the promise of a future Saviour, even the Seed of the woman who should bruise the serpent's head. The

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second was that remarkable prophecy of Noah which defined the future destiny of his descendants, even until the end of time. The third is the promise made by God to Abraham, and confirmed to his descendants—the charter by which the children of Israel have claimed, and still do claim, their right to the land of Canaan as an inalienable possession. These predictions comprehend the most important events in the history of mankind.

These predictions have as yet been only partially fulfilled; but all things are now tending towards their final accomplishment. The Seed of the woman did indeed bruise the serpent's head, when our Saviour paid on the cross the ransom of a ruined world, and burst the chains of death and hell. But it is when He returns again triumphant to claim the kingdom from His Father, that Satan, that old serpent, shall feel the full power of that prophecy which, like the star of Bethlehem, has guided onwards and cheered the Church of God during well-nigh six thousand years. When Christ has put all enemies under His feet, and the triumphant song of the redeemed has re-echoed through the universe, then must the serpent's head be finally bruised, and Satan receive the full measure of punishment. And the most bitter drop in his cup of unutterable woe will be the reflection that all his labour, and wiles, and cunning devices have been in vain,—that, notwithstanding his untiring energy and pride of intellect, he has been but an instrument in the hands of God to carry out His designs,—an agent in the development of that glorious plan of man's redemption, by which the eternal attributes of God, His justice, and mercy, and long-suffering, should be so clearly manifested. That prophecy of the Redeemer spans, like the rainbow of promise, the gulf which separates the beginning of time from eternity. The contest begun in Paradise was carried on until Satan urged on the infatuated Jews to crucify their Lord, and thus prepare his own ruin and the final fulfilment of the prophecy. Christ has already conquered death, has paid the ransom, and struck a deadly blow at the serpent. But when He comes to tread the winepress of the wrath of God, and all enemies are put under His feet, then those words of hope and consolation spoken to the first Adam will be consummated, and the doom of the great adversary shall be sealed for ever!

In the prophecy of Noah, the inspired patriarch declares what shall be the future destiny of his descendants, even until the end of time: "Cursed be Canaan; a servant of servants shall he be unto his brethren. Blessed be the Lord God of Shem. God shall enlarge Japheth, and he shall dwell in the tents of Shem."

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We who live in the latter days can now understand how these prophecies have been literally fulfilled. But in the beginning it was not so. Men walked then by faith, not by sight. In order probably to prove their faith, God allowed a long interval to lapse during which there seemed little likelihood that the prophecy would be fulfilled, which yet must come to pass; for the word of God is sure. God's ways are not our ways. The whole creation groaned and travailed until the advent of the promised Redeemer. Still the saints cry, "Lord, how long?" waiting until the "Desire of all nations" shall come to Zion. And thus it came to pass, that after the dispersion at Babel, when the three great divisions of the human family began to occupy the earth, the descendants of Shem and Canaan were the first to acquire power and dominion. Mizraim colonised Egypt with that remarkable race who reared the mighty temples of Carnac, and Thebes with its hundred gates, and built the pyramids. Nimrod, the mighty hunter, and his descendants, ruled in Assyria. These races, probably retaining a portion of that divine wisdom imparted to Adam by intuition, had established laws and regular forms of government, and excelled in the useful and ornamental arts. A mighty race indeed they were, those Anakims of the ancient world, giants alike in physical and intellectual power. But all their knowledge, and arts, and civilisation could not avert the judgments of an offended God. Still the avenging bolt was stayed, and time given for repentance. The ministers of God's wrath must wait until the iniquity of the Amorites should be full. Then the hosts of the Lord swept over the land, and the accursed race long denounced, but long respited, were cut off. It was the first fulfilment of the prediction which still oppresses the heirs of Canaan's guilt and punishment, the degraded sons of Ham.

A sad and solemn lesson is taught to nations by the fate of the Canaanites. It tells them that all their civilisation and refinement, their high intellectual endowments, science, and industry, and mighty works, all are as nothing in the eyes of a righteous God, all will not profit them, if laden with the burden of unrepented sin; they are weighed in the balances and found wanting. The Canaanite had all these advantages, yet he perished; nothing could stay his doom. Sin, lust, sensuality, was his bane,—the lust of the eye, the pride of life. Let those who boast their high position, their wisdom, and progress, and scientific research, reflect that other and greater men have lived than they, men of renown, who derived their knowledge from the original source of wisdom, yet whose me-

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morial has perished, who have left nothing behind to attest a wasted and godless existence, save a few blasted and ruined fragments of the cities of Anakim! As the children of Ham, once so famous, sank into obscurity, the Semitic races advanced to the foremost rank on the world's theatre. During centuries they held the supremacy in Asia over the most ancient seats of civilisation. It seemed that the old prediction of the patriarch would prove false, and the sons of Japheth would never claim their promised birthright. But they came at last, for the word of God cannot be broken. Theirs had been a long and toilsome pilgrimage. Along the steppes of Northern Asia, through the gates of the Caucasus, they were led by the hand of the Almighty, waiting until the appointed hour should come. It is difficult to trace, through the mists of tradition, where the predestined rivals first came into collision. Possibly the first act in that great debate which still agitates the world, took place when the Hellenes met the Pelasgic races in deadly strife on the plains of Ilium, and the genius of Homer may serve to illustrate the truth of God's Word. This we know, that whether at Troy, or afterwards at Marathon, at Issus, or Arbela, wherever the struggle took place, the final issue was never doubtful, the word of prophecy was fully confirmed. Therefore the Persian tyrant, led on apparently by a blind infatuation, but, as we know, by the direct impulse of the Almighty, passed the Hellespont, and provoked the conqueror of the Greeks, which was only satiated when Alexander stood a conqueror on the plains of Asia, and the ram was overthrown by the he-goat. And when that kingdom was broken, the sceptre descended not to any of the race of Shem. From them the supremacy had departed for ever. Still God had reserved for them high honour, for to them were intrusted the divine oracles, and from the seed of Abraham should come the promised Messiah, the incarnate God. But the earthly destiny of the Semitic races was preordained, and could not be altered. No fact is recorded more sure than this in the world's history. The Roman succeeded to the dominion of the Macedonian, and ruled with an iron hand. But when his dynasty passed away, a mighty effort was made by the fierce tribes of the desert, who followed the standard of the false prophet, to regain the empire of the world. Like the locust swarms, they swept over the lands. They overran Asia, and crossed the narrow straits into Europe. Vain was the effort; for who may strive against the decrees of Omnipotence! Onward rolled the tide of conquest, apparently irresistible. But God spoke the word, and its proud waves were stayed. Under

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Charles Martel, the legions of the West met the Moslem, and hurled him back. Never again did the Saracen encounter the might of Christendom on the fields of Europe. But again in Asia the contest was renewed, when the Christian warriors pressed onwards in countless hosts to wrest the holy sepulchre from the infidel. Those crusades were no hidden or unforeseen event in the divine administration of the world. The causes of that great upheaval of society date from the most remote antiquity, even from the days of Noah! It was the Almighty who urged them on, that God who rules the whirlwind, whose "voice shaketh the wilderness." Europe was thus again attracted towards Asia. Her populations acquired new desires, they longed for the luxuries of the spice-bearing lands of the sun, for the orient pearls, the gold of Ophir. Aided by the mariner's compass, the children of Japheth traversed the Eastern seas, and began to make settlements in those pleasant lands. First the Portuguese and the Dutch acquired wealth and dominion by their intercourse with India; lastly, England, who has been evidently endowed by the Almighty with that magnificent appanage, in order that she may hereafter fulfil some especial mission, some allotted task, in the divine administration. May she faithfully discharge her obligations, and thus find at the last acceptance and safety when the day of reckoning comes, and the Lord shall take account of His servants! For to whom much is given, from them much will be required. Thus, everywhere, not only in the old world, but also in the new, the predicted destiny of the posterity of the sons of Noah has been accomplished. As the dwellers in the "isles of the Gentiles" have dispossessed the children of the East of their heritage, so the ruthless European colonist has well-nigh exterminated the Aztec and the Red Indian. Who now claims kindred with Montezuma? Who can tell the history of those races, long passed away, whose ruined cities still seem to claim for them a lineage and bond of union with the dwellers in Thebes and Memphis? God's Word alone has cast a light upon their fate. Like the Canaanite, they have perished in their iniquity. On them the fearful doom was pronounced, "He is joined to his idols; let him alone."

But it is in America, amidst the pestilential swamps and rank vegetation of a land fatal to the European, that the curse upon the children of Ham has been fulfilled to the uttermost. There they are "servants of servants;" subjected to a slavery which, by paralysing all the higher faculties, and leaving nought but mere animal passions, has reduced man to the

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level of the beasts that perish. But mark the justice of God. He will not permit His laws to be outraged with impunity, even although by doing so men may accomplish His original designs. The Jews were rejected for crucifying the Lord of glory, although they acted in accordance with the "determinate counsel and foreknowledge of God." And thus that incubus of slavery has brooded over that hitherto peaceful and flourishing land, and has involved all in the horrors of a fratricidal war. Verily there is a reward for the wicked as for the righteous! Truly there is a God who judgeth the earth!

And we further conclude, from the manner in which that prediction of the inspired patriarch has been hitherto clearly and literally fulfilled, that so it will be until the end of time. The nations of the earth will follow that course marked out for them by the Almighty hand. Still we may expect to see the leading powers of Europe enlarging their borders, and pressing onwards to occupy the tents of Shem. And the present aspect of affairs seems to confirm this belief. Russia is slowly gaining ground in Asia, and preparing for the last death-throes of the Moslem. France seeks to acquire an influence in Egypt and Syria, and promotes the scheme of cutting a canal through the Isthmus of Suez. And England is ever advancing her red-cross banner in India, urged on, as it were, to empire, despite the cautious and even conciliatory policy of her rulers. And her steamers are on the Euphrates, and possibly ere long we may see the ancient route of Solomon opened for the traffic of the East. Thus all things tend towards the gradual development of God's original designs. And so it will be until all has been accomplished, and then shall the end come. Nor do we expect any great or decisive change in the destiny of the nations of mankind until those remarkable events shall occur which will immediately precede the coming of our Lord. Things will go on as of old, and statesmen and warriors and potentates will work for their own paltry ends, and thus unconsciously further the intent of the Almighty. That Power which brought Xerxes to the Hellespont, and Alexander to Babylon, and the Saxon to India, will still carry out the words of inspiration, until every jot and tittle has been fulfilled. Therefore the sons of Japheth must pursue their destined course; therefore the race of Ham will remain still in bondage, enduring the curse, until the Redeemer comes to Zion to set the captive free. Expect no sudden euthanasia, no radical reform, achieved by mere human wisdom and human agency. Satan and his powers have yet a firm hold on the world. There is no strong man armed yet arisen to drive

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them out. Therefore, despite the efforts of abolitionists, and proclamations, and presidential decrees, men impelled by avarice and lust will tyrannise over their weaker brethren, and rivet the links of the broken chain until the thrones have passed away, and the kingdoms of this world have become the kingdoms of God and of His Christ.

The third great prediction is that which contains the promise given by God to Abraham. To that promise the tribes of Israel, still rejected and exiled, confidently look as the loadstar of their future hopes. They believe that God, who cannot lie, will yet bring them back to the heritage of their forefathers. Unto this promise, St Paul says, "our twelve tribes, instantly serving God day and night, hope to come."

From the beginning, God, knowing that hereafter mankind would turn aside, and become corrupt, did choose Israel to be a peculiar people, set apart as the guardians of the sacred oracles. Therefore, long prior to the existence of Abraham, provision was made for the future election and establishment of God's chosen race. Moses tells us this: "When the Most High divided to the nations their inheritance, he set the bounds of the people according to the number of the children of Israel." It would thus appear that, by the determinate foreknowledge of Jehovah, the world was mapped out, the limits of each nation defined, and a portion severed, set apart, consecrated, as it were, for the habitation of those who were especially designated as God's people. Israel occupied a central position, communicating with the three great divisions of the earth—the true "eye of the world," the centre of attraction, towards which the nations should converge, as the planets to a life and heat diffusing sun. Then, when the set time had come, God called Abraham, and brought him to this land, and promised that to him and to his seed it should belong for an everlasting inheritance. This covenant was renewed with Isaac and Jacob and the patriarchs. But the chosen seed, the heirs of the promise, were removed into Egypt, and became bondsmen to cruel taskmasters; and there seemed little hope that they would ever succeed to that inheritance promised to their forefathers. Yet they did obtain it; for the promises of God are sure. He brought them forth by an especial manifestation of power—with signs and wonders and an outstretched arm. Their preservation during forty years in that terrible wilderness was owing to the direct agency of Jehovah, who provided for their wants. They were fed on manna; their clothes waxed not old. Men cavil at this, who weigh and examine all things in the small balances of human

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reason, and discredit revelation because it records matters not dreamed of in the world's philosophy. But the history of the Jews is wonderful, even from their beginning until now. God saw fit to interpose, and change for them the established order of things. Still the Jew is a standing monument of His sovereign grace. His existence is a problem which Omnipotence alone can solve. We know how that people, laden with blessings, and preferred above all nations, did yet revolt—how they thought with scorn of that pleasant land, and gave no credence to His word. We know how, although they proved thus faithless and disobedient, yet God was not unmindful of His promise to Abraham. That promise was again renewed to David: "His seed will I make to endure for ever, and his throne as the days of heaven." His children should indeed be visited with the rod; but "my loving-kindness will I not utterly take from him, nor suffer my truth to fail." Therefore, although, when they rejected their God He cast them off, and suffered them to be driven into captivity, and their glorious temple to be destroyed; although afterwards, when they filled up the measure of their fathers' guilt by crucifying the Lord of glory, and were therefore driven forth and scattered among all nations, while their land, held by the stranger, became utterly desolate; still that seed of Abraham never lost, never could lose, the title guaranteed to them by the word of Jehovah. Therefore it is that the Jew still survives to claim that promise. Notwithstanding their guilt and its fearful penalty, the children of Israel are still God's chosen people, cast off, but not forsaken. Their history, even to the present day, proves the fact. Talk of general laws, and natural causes, and things accordant with human reason! The Almighty is not bound by our narrow horizon; He has worked, and still works, towards the accomplishment of His designs as a Sovereign who can control all creation, and mould it to His will. It is by a miracle that the Jew exists—that he has been preserved through another long night of Egyptian bondage. No history of any other people—not even that of the Waldenses—can afford such convincing proofs of the Divine agency. Though persecuted and trodden down and degraded, they have survived, like the bush in Horeb, burning, yet unconsumed. Exiled and proscribed, driven from the lands where they sought refuge, they have returned and claimed again a shelter and a home. And their claim has been allowed; for the nations instinctively recognised and obeyed the commands of God. Though often despoiled, they have yet accumulated wealth, and are even now laden with the

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spoils of the Gentiles. And now what is the position of the Jew? That despised and persecuted outcast has forced himself into the foremost rank among the nations of the earth! To him belong wealth, and all the power and influence which wealth can give; he is the great capitalist, to whom the monarchs bow; he grasps the mighty lever, greater than that of Archimedes, which can move the world! And we doubt not that, as time evolves the marvellous record of that people, their influence and power will further increase, until they are in a position to demand from the rulers of the world their rightful inheritance. Thus has God worked out the problem. Whatever doubt, whatever uncertainty may have existed formerly regarding the destiny of the Jews, there can be none now. The veil is almost lifted. The Almighty Jehovah, who spoke to Abraham in Charran, to Moses in Horeb, is still their God; He will not now cast them off. No! the great fact which is now apparent from the history of so many ages is, that they have never been altogether forsaken by their God. He has indeed sorely corrected them, for great was their guilt; but He has not given them over unto death. As a loving Father, He will again receive them into favour. A little time —it cannot be long, for the shadows of eventide are already stretched out—and there must be a shaking among the dry bones; a little time, and Israel shall come into remembrance before God. Then shall the voice be heard in the deserts, "Comfort ye my people;" then shall a leader, commissioned as Joshua, lead forth the hosts of the Lord, and Israel shall again enter the promised land. During centuries, that land has been waste and unoccupied, held by the Moslem in trust. During centuries, the Jews have preserved their distinct national existence, in order that God, who cannot lie, may confirm the oath which He swore unto their fathers—to Abraham, to Isaac, and to Jacob—that to their seed He would give the land for an everlasting inheritance. That promise will be literally fulfilled; for God has said, that "heaven and earth shall pass away; but my words shall not pass away."

Thus from age to age, since the foundations of the earth were laid, God has been carrying on His great and mysterious work. There was no respite or interruption, no discharge in that war. While generations of men have toiled and rested and passed away like leaves of autumn, the "Keeper of Israel has neither slumbered nor slept." Enthroned in the heaven of heavens, He yet rules on earth, and all are subservient to His will. Princes and statesmen, heroes, priests, and prophets, all are but as clay moulded by the hands of the potter,

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all instruments to do His bidding. The world knew it not; for they cared not for God. And yet high above the water-flood, above the tossing wrack and surge, He sat unmoved, unchangeable, and swayed the destinies of the nations. As during the time of that fearful outbreak in our Indian empire, throughout the long night of misery and suffering, the telegraphic wire, carried across hill and valley, flashed its message of hope above the raging strife, and the wail of the victims, and the fury of the oppressor; so has God ever proclaimed, through a long-connected series of prophets and martyrs and apostles, His gospel of glad tidings—"Peace on earth, good-will towards men." Like the clarion-note of triumph, that message has sounded forth even in the darkest hour of man's eventful history. And now we near the close. Ages have rolled on, and earth approaches its fated term. The harvest is past, the summer is ended. What do we learn at this even-tide? We learn that while all besides is mutable, uncertain, insecure, God alone is ever the same, yesterday, to-day, and for ever! The world has reared its altars and enthroned its priests on the high places, and deified its heroes. Still Jehovah reigns supreme. To Him belongs the government, the fate of dynasties,—to Him the real priesthood, the true apostolical succession. Ay, you may elect your potentates and consecrate your hierarchy, but it is still God's anointed ones who rule the world! His are that chosen band who hold their commissions from no earthly sovereign,—His the ministry who derive their charge from no imposition of mortal hands. Who ordained Moses and Elijah, and Paul and Luther? who Wesley and Whitefield, and that band of saints and martyrs who were faithful even unto death? Who commissioned Joshua, and Gideon, and Judas Maccabæus? who Alexander, and Cromwell, and Clive, and William Tell, and Garibaldi, men called for a purpose, earnest, energetic, inspired, for God had summoned them to the work, and they dared not shrink from it? It is the Almighty who, from first to last, has thus disposed and ordered the course of human events; and to Him, therefore, belongs the glory, to Him the praise, even for ever and ever!

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Art. V.—THE DAY OF THE LORD IN THE EPISTLES OF PAUL.

II. We now come to the second class of passages, or those which speak of the nearness or remoteness of the day of the Lord. The apostle teaches, as we have seen, that the millennium falls in, not before, but after the advent; as in those places which shew that, till that event, the state of things in the world shall be evil—*e.g.*, Rom. viii. 18–23, xii. 2; 1 Cor. i. 20, 21, vii. 31; 2 Cor. iv. 4; Gal. i. 4; Eph. ii. 2; 2 Thess. i. 4–12, ii. 3–12, and elsewhere. In so far, therefore, as the millennium is concerned, the second coming may take place immediately.

But, farther, he declares distinctly that it is near:—Rom. xiii. 11, "And that, knowing the time, that now it is high time to awake out of sleep: for now is our salvation" (complete redemption at the manifestation of the sons of God) "nearer than when we believed." Ver. 12, "The night" (time of the darkness of this world, during which evil principalities and powers rule) "is far spent, the day is at hand," (the time of light and glory introduced by the Sun of righteousness at the coming, Mal. iv. 2.) Chap. xvi. 12, "The God of peace shall bruise Satan under your feet shortly," (at the destruction of Antichrist, namely.) Phil. iv. 5, "The Lord is at hand." Heb. x. 37, "For yet a little while, and he that shall come will come, and will not tarry."

Its nearness is also implied in such passages as the following:—In Rom. xiii. 12 he exhorts to wait and be ready for it, "The day is at hand: let us therefore put off the works of darkness, and let us put on the armour of light." So also in 1 Thess. v. 4, "But ye, brethren, are not in darkness, that that day should overtake you as a thief;" ver. 5, "Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness;" ver. 6, "Therefore let us not sleep, as do others; but let us watch and be sober." It is certain, that the possibility of the advent taking place in the lifetime of the Thessalonians was one of the grounds on which the apostle based this exhortation. He sets its nearness before the Hebrews as a motive to patience: chap. x. 36, "For ye have need of patience, that, after ye have done the will of God, ye might receive the promise. For yet a little while, and he that shall come will come, and will not tarry," as if they should look for the coming and the promise in their lifetime. He thanks God that the Corinthians (1st Epist. i. 4–7)

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came behind in no gift, waiting for the coming of our Lord Jesus Christ; and that the Thessalonians (1st Epist. i. 9, 10) turned from idols to serve the living and true God, and to wait for His Son from heaven. To the Philippians (chap. i. 6) he says that he is "confident of this very thing, that he that hath begun a good work in you will finish it" (will go on completing it) "until (ἄχρις) the day of Jesus Christ;" as if the coming, and not death, should be the time when they should be made perfect in holiness. "I charge thee," says he to Timothy, (1st Epist. vi. 13, 14,) "in the sight of God, ... that thou keep this commandment without spot, unrebukeable, until (μέχρι) the appearing of our Lord Jesus Christ;" as if Timothy should continue to act as an evangelist till that time. There are other passages which point to the same thing clearly enough, though perhaps not so decisively as the above—*e.g.*, Phil. i. 11; 1 Thess. iii. 12, 13, v. 23; 2 Thess. iv. 15–17. But it is abundantly evident that the apostle taught the Christians to believe that the advent might occur in their own lifetime, that they ought to expect and wait for it, and that they received his teaching, and expected and waited for that day.

And of course there is nothing inconsistent with this in what he says elsewhere—*e.g.*, 2 Cor. iv. 14, "Knowing that he which raised up the Lord Jesus, shall raise up us also by Jesus, and shall present us with you,"—for he is here contemplating the possibility of his own death, and of that of his fellow-labourers in the gospel, as appears from the preceding context; and this, in view of the dangers to which they were continually exposed, he might very reasonably do, especially since he had nowhere specified any time at which the advent should occur. His words imply nothing more than this, that though he and his fellow-labourers should die, yet they should be raised from the dead at the first resurrection, and be presented together with the Corinthians, who might live until, and be changed at, the coming. And similarly in regard to 2 Cor. v. 1, "For we know that if our earthly house of this tabernacle were dissolved," &c.; *ἐὰν . . . . καταλυθῇ*, implies no more than a mere possibility. The passage in Phil. i. 20–23, "Now also Christ shall be glorified in my body, whether it be by life, or by death. For to me to live is Christ, and to die is gain. . . . . For I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better," only implies, in like manner, that his death might possibly precede the coming; the reasons why the advent should be looked for remain in all their force. The words, "having a desire to depart, and to be with Christ, which is

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far better," have no bearing upon the question of nearness or remoteness; they refer only to the two conditions, of being here in the flesh, and of being with Christ as a disembodied spirit, and declare that the latter is better, and rather to be desired, than the former; but indicate nothing as to whether death or the advent should first occur. In 2 Tim. iv. 6, however, he seems to speak as if he were certain that his death should precede the coming: "I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course," &c. But it is sufficient to say as to this, that if he foresaw and predicted that he himself should depart before the Lord came, he did not predict this of Timothy, or of any other of his contemporaries; and therefore, in so far as this text is concerned, they were left in precisely the same circumstances as before in regard to expecting and waiting.

The only passage we know of that seems to have an appearance of inconsistency with this is 2 Thess. ii. 1–12, where he informs them that the day of Christ had not set in, and that it would not come until certain events should have happened—namely, the apostasy, the removal of that or him who now letteth, and the revelation of the man of sin with all power, and signs, and lying wonders, and with all deceivableness of unrighteousness, sitting in the temple of God, &c. The Thessalonians were taught here, that these events were to interpose between the time when Paul wrote and the day of the Lord; and it may be supposed that, though they might watch for these still future preliminaries, it was impossible that they could comply with the exhortation to watch for the coming. But it is certain that he can say nothing inconsistent with the belief which he had elsewhere taught them to entertain as to the imminence of the advent; nothing fitted or intended to nullify the exhortation to wait for and expect it as what might happen in their own lifetime, and indeed very soon; nothing to render it either impracticable or unnecessary for them to hold that belief and act upon that exhortation. If he had intimated that such a space of time as a thousand years was to elapse before the coming, it would have been impossible for them to believe that the day was at hand, and both unnecessary and impracticable for them to watch for it. On that supposition, indeed, all the exhortations to that effect in Scripture would have been not only powerless but absurd, and could never have been given. But so far is he from this, that, in this very epistle, where he foretells these preliminary events, he leads them (chap. i. 4–10) to look for the revelation of the

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Lord Jesus from heaven with His mighty angels, as the time when, but not before, they should find rest from their troubles, and when also those who troubled them should be punished with everlasting destruction. If he had intended in chap. ii. to teach that the coming was not near at hand, that it was not their duty to expect it as what might happen in their lifetime, he never could have written chap. i. 4–10. In that case, this latter passage could only have served to bewilder the Thessalonians. It would have been much more natural and fitting had he set death before them as the time when they should have rest from their tribulation,—"for to depart and be with Christ is far better,"—and exhorted them to wait patiently for that, since at the farthest it could be at no great distance. And something like this he must have done, had he intended them to place the coming beyond their own lifetime; but this he does not do; and, of course, there can be nothing in chap. ii. fitted to lead them to take any other attitude towards the coming than that which he everywhere teaches Christians to assume—namely, that of earnest watchfulness and diligent preparation.

The Thessalonians did not know, and there is nothing in the passage to indicate, that more than eighteen hundred years were to elapse before the occurrence of the events predicted. For aught they could tell, in the absence of the light which history has now thrown upon this prophecy, these events might all take place within a very short time. The presence and downholding power of him that letteth did not prevent the working of the mystery of iniquity in preparing the way for the apostasy, which they might very naturally believe would arrive at its full development, not by a slow and lengthened process, but almost immediately upon its first manifestation; for the apostle might reasonably be held to intimate—and it would be impossible for them to shew the contrary—that the falling away was to follow, and be made manifest by, the revelation of that Wicked, "with all power, and signs, and lying wonders, and all deceivableness of unrighteousness in them that perish." They might believe that the results of the working of the mystery of iniquity would only then become plainly apparent, although the letting power might not act so as to hinder it from producing in the meantime, and very rapidly, effects very great and widely extended. There might be multitudes in the Church so far corrupted already as to be prepared, under such a force as the revelation of the man of sin would exert upon them, to abandon Christianity, and take their place in the ranks of the open apostasy; while, under the comparatively

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weak evil influences to which they were then subjected, they still maintained an outward profession. The mystery of iniquity was working secretly; the ground might be already almost wholly excavated, and the mine well-nigh prepared, and little more than the firing of the train might be wanting to the great explosion. They might place the open apostasy after the appearance of the man of sin, and believe the two things so related as to think themselves justified in expecting them to occur almost simultaneously. But then they were told that he that letteth must first be taken out of the way. And as to this there are two suppositions: first, he might be taken out of the way before they knew of it, and Antichrist might be upon the stage energetically exerting his mighty influence, nay, even perhaps considerably advanced towards the end of his career,—the end of the period during which he was to exercise his great power, which, as they knew from Daniel, was to be only three years and a-half,—before they were aware of his presence; or, second, though they should be aware of the removal of him that letteth as soon as it happened, and of the rise of Antichrist immediately upon that event,—for there is nothing in the passage to lead any one to imagine that the latter would not succeed the former, but rather the contrary, —and though they might expect to see his signs and lying wonders, and to behold him sitting in the temple of God, yet the days of his power were, according to our Lord's prediction, to be shortened. So that, on either supposition, constant watchfulness and preparation for the coming were the proper state of mind and course of conduct for them to cherish and pursue. They might most reasonably expect that all these things would be, as it were, compressed into a very brief space, following one another, like the successive peals of a burst of thunder, so rapidly and so closely that the mind would be unable, in the prospect, to rest upon the opening, or any of the subsequent intermediate, events, but, merely glancing at them, be irresistibly carried over them, forward in expectation to the greatest and concluding event of the series—the appearing of the Lord Jesus Christ. We have only to place ourselves in their position in order to see that 2 Thess. ii. 1–12 is not in any way inconsistent with the teaching of the apostle elsewhere, and that unremitting watchfulness for the advent was imperatively required on the part of the disciples.

If it was the duty of the Thessalonians to regard the day as at hand, and to watch and wait for it, the same duty is at least equally incumbent upon us. If in their time the night was far spent, and the day at hand, it is natural to believe

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that now the night is *very* far spent, and the day very near at hand. The night means the whole of this present evil age, (ὁ ἀιων ὁυτος,) the whole course of this world, stretching from the fall down to the second coming. Four thousand years of its duration had elapsed when Paul wrote, and then it was far spent—suggesting that the morning watch had begun, or was even far advanced, which latter is the view the apostle taught them to take; and now, after eighteen hundred additional years have run, it seems impossible to avoid concluding that the break of day is very close at hand. We are certainly much nearer the advent than were the early Christians; but the view which we take of its nearness or remoteness may depend somewhat upon the way in which we understand 2 Thess. ii.,—upon whether we believe the three preliminary events to have been fulfilled or not. If we believe that Popery is the Apostasy, and the Pope the Antichrist, then he that letteth has been long ago taken out of the way, and the man of sin has been revealed, with his power, and signs, and lying wonders, with all deceivableness of unrighteousness, and with his blasphemous pretensions and deeds. And if this be so, then, in so far as the apostle is concerned, the coming of the Lord for the destruction of Antichrist is the next event we have to look for, and the brightness of His presence may shine out immediately. If we believe the Pope to be Antichrist representatively, the Antichrist of the present time, but expect a further and more dreadful apostasy, headed by the great antitypical Antichrist foreshadowed by Balaam, Goliath, Antiochus, Judas,* and not least, by Pharaoh and the Egyptian magicians, then he that letteth may still let, that Wicked is not yet revealed, and, except that the mystery has been long working, and with mighty and very palpable results, so that the ground is much more thoroughly cleared and prepared for any more perfect development of the apostasy, we are in a similar position to that in which the apostle taught the Thessalonians to regard themselves as placed. But even on this supposition, there is not the slightest reason for relaxing in watchfulness, or for imagining that the advent cannot happen in our own lifetime, or indeed very soon. For, as is apparent from the two conflicting views now mentioned, it is not by any means certain that, if we saw the preliminaries here foretold actually taking place, we should know that these were the events meant by the apostle; and this is confirmed by the mistakes which are continually made when men attempt to find the fulfilment of prophecy in passing occurrences or ex-

* Herzog's Real Encyclopädie.

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isting persons. On this second view do we certainly know who or what it is that letteth? And whether we do or not, is it not possible that he may be out of the way, or that his letting influence may have ceased—while he remains in other respects as before—for some time before we are aware of it; for it may be doubted whether "taken out of the way" necessarily means to be destroyed? Is it quite certain that we shall be able to point to the time of Antichrist's rise? Could we recognise him if we actually saw him? May he not be considerably advanced towards the end of his course before he is generally known; nay, is it not possible that he may be known as such only when his course is about to terminate? For his appearing is not like that of the Lord, as the lightning that cometh out of the east and shineth even unto the west, flashing upon all instantaneously, and convincing every man beyond the possibility of a doubt that it is he. It is after the working of Satan, with all power, and signs, and lying wonders, and especially with all *deceivableness* of unrighteousness, which it is reasonable to believe will be employed for this purpose among others, namely, of preventing the saints from knowing that he is the Antichrist. It is perfectly certain, assuming the truth of the second view, that for a time at least he will employ his power and craft in this way, because he will know that it is only by deceiving them as to his true character that he can have any hope of bringing them over to his allegiance and party; and it will only be after fraud has failed, that he will proceed to force, or make war against them, when, perhaps, it may become apparent to them who he is. The words of our Lord, (Matt. xxvi. 24,) "Insomuch that if it were possible they shall deceive the very elect," mean, not that Antichrist shall not be able to deceive them for a time as to his true character—*i.e.*, not as Antichristian, but as the Antichrist—but only that he shall not be able to deceive them to their destruction.

We do not know of anything in the writings of the apostle, or indeed in Scripture, which goes against this, or which shews that the character of the man of sin shall be so manifested, or even so fully developed, at the beginning of the three years and a-half, or that immediately subsequent to this his proceedings shall be of such a nature, or that his power shall have risen to such a height, as to leave no room for doubt as to who he is. The contrary seems rather to be the truth. There can be no question as to the position that he shall rise to the height of his power by degrees. It is said in Rev. xiii. 7, that "power was given him over all kindreds, and tongues, and

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nations," but it is not said that he shall possess this power at the beginning of the period now mentioned. This is rather the time when he begins to acquire power in a more marked and rapid manner. Besides, a great deal depends upon the kind of power, or for what effect it is given: power over all nations to "practise" upon them, or to deceive them, is not the same thing as power over them for the purpose of demanding and enforcing obedience. There are kings co-existing with him on earth during the whole of his course, who shall give their power unto him, not, so far as appears, having been compelled thereto by force of arms, but by agreement: Rev. xvii. 17, "For God hath put in their hearts to fulfil his will, and to agree, and give their kingdom unto the beast;" implying that they shall entertain the same views, and act in the same manner, (*ποιῆσαι μίαν γνώμην*,) and also that they shall agree with the beast to use their power for the accomplishment of his schemes,—that is, according to his will,—being deceived no doubt by his superior skill in diplomacy. And although he shall subdue three kings, the others shall retain their formal independence; and Antichrist, while exercising a predominating influence, possessing the reality of supreme power, will appear to occupy formally or nominally a co-ordinate position with them, as only ostensibly the *primus inter pares,* the first and most important member of the octuple alliance. And this is confirmed by Dan. viii. 25, "Through his policy also he shall cause craft to prosper in his hand; and he shall magnify himself in his heart, and by [or, in] peace (בְשַׁלְוָה) he shall destroy [or, corrupt] many." But his pre-eminent political influence will of itself, apart from other features, be altogether insufficient as a mark whereby he may be certainly known; for history affords many combinations or alliances of the political powers considerably analogous to the case in hand. We shall not attempt to lay down the order in which those things predicted of him shall be accomplished in their particular and detailed relation to the coming and presence of Christ; it seems to be impossible as yet for any one to do this with certainty; but there are some remarkable things foretold of him, which, it is not unnatural to think, may be the means of pointing him out, and whose order, *inter se,* seems to be tolerably clear. We are told in Dan. ix. 27, that "he shall confirm a covenant with many for one week," or for the seven years preceding his destruction. If it could be known when this covenant is confirmed, then the commencement of the three years and a-half might be fixed, and the time of the advent also would be at least approximately known.

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But there is nothing said about the nature of the covenant: he may confirm more covenants or treaties than one with the many here spoken of; and the covenant meant by Daniel may be actually made, without any man once thinking that it fulfils the prophecy, because its nature and circumstances may not be such as to suit our notions of what it ought to be. We are farther told that he shall cause the sacrifice and oblation to cease in the midst of the week—at the beginning of the three years and a-half: but it is not so very certain, on the one hand, what the sacrifice and the oblation mean; and it is quite certain, on the other, that, whatever they mean, the whole craft of Antichrist will be used to effect their cessation in such a way as to render it exceedingly difficult or impossible for any man to know that he is fulfilling this prediction. It would seem that this will be followed by the process of extraordinary deception to be practised by the false prophet, who "doeth great wonders, so that he maketh fire come down from heaven on earth in the sight of men, and deceiveth them that dwell on the earth, by means of those miracles which he had power to do in the sight of the beast." By causing the sacrifice and the oblation to cease, Antichrist will remove an obstacle to the worship of his image; and the miracles will be wrought for the purpose of preparing and inducing them that dwell on the earth to make and worship that image. It is not said that the image will be made, or that men will be called upon to worship it, immediately upon the cessation of the sacrifice and oblation; and doubtless some time thereafter will be spent in the exercise of all deceivableness of unrighteousness, in the doing of signs and wonders, and otherwise, with the view of moulding public opinion, and preparing men's minds for ready obedience to the decree which he intends to issue; for it can hardly be thought that, wicked and blind as the world is or will be, men would fall down and worship any image, however wonderful, of another man living before their eyes upon earth, without having been previously and specially prepared, or that Antichrist would call upon them to do so, without having subjected them to that preparation. And it will only be after the image is made, and life given to it, and power of speech, that he will proceed to open persecution, issuing a proclamation to the effect, that as many as will not worship the image shall be killed. By this decree, he will no doubt be known as the Antichrist, at least if the image is literal; if the image be symbolical, it is possible enough that he may even then be known only as antichristian, and nothing more. But it may be said that the two witnesses, who are to

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prophesy during this period, will make all believers aware, beyond the possibility of a doubt, of the presence of Antichrist; but we are not taught that they shall give such information as shall enable men to know how near he is to his destruction. And it cannot be questioned that, for a time at least, if not till he makes war upon them, when they shall have finished their testimony, Antichrist will employ all his power and craft for the purpose of preventing men from knowing that they *are* the two witnesses. In what way he may proceed—by counterfeiting the witnesses themselves and their testimony, by rivalling their wonders upon a much more extraordinary and extensive scale than that on which the Egyptian magicians imitated Moses—we know not; but it is probable enough that his efforts will be so successful that they will not be generally known to be the witnesses till the issuing of the decree about the worship of the image; and this, notwithstanding the great signs and wonders to be wrought, whether by himself or by them. In regard to this point, the significance of "all deceivableness of unrighteousness" ought to be well considered. But supposing that he shall at that time be known as the Antichrist, it will be apparent that the day is very close at hand—how near, no man will be able to say, inasmuch as the preparatory process just mentioned must have occupied some time, perhaps a considerable portion of the three years and a-half. And from the very beginning of the great tribulation, the saints will earnestly look and long for the immediate appearing of the Lord for their deliverance. Besides, as was already said, our Lord himself has declared that those days shall be shortened because of the fierceness of the persecution; and therefore, and because we do not know—neither is there any reason to suppose that we shall know—when Antichrist's time begins to run, it will be impossible, when he appears, to say how near the end may be. We cannot expect, it would seem, to be aware of his presence till he appears suddenly as persecutor, at a point in his career that may be very near the advent, but whose precise relation to it will be unknown. So that, even on the second view, we cannot but regard the day as very close at hand; for aught we can tell, Antichrist may be at present in the world, and may be revealed at any time, and then the Lord may immediately appear; and therefore we are in a position that demands earnest and constant watchfulness.

These views may seem to leave too short space for the great tribulation; but Scripture does not intimate, so far as we know, that the war with the saints, and the last persecution, shall be

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of long duration. And if we consider the mighty influence of the man of sin,—how completely the kings shall be subject to his will, and all political power held and wielded by him; how thoroughly prepared the world will be for obeying his command to worship the image, and to exterminate all who refuse; and what great facilities for the transmission of intelligence will be afforded by the electric telegraph, &c.,—it will be apparent that persecution might commence, throughout the whole Roman empire, on the very day on which Antichrist gives command to that effect. A very short space would suffice for stamping his mark upon all who submit to him, and for waging a universal persecution, the fiercest and most dreadful the world ever saw.

If these views be correct, then a great degree of uncertainty rests upon many details of those prophecies which we have been noticing; and it cannot be denied that a great deal of obscurity does in fact hang over them. We may feel inclined to wish that it were otherwise: for it is somewhat unpleasant, when we look forward, to find ourselves unable to determine the relative positions of many of the objects that present themselves to view; while it is very agreeable, on the other hand, to be able, as we think, distinctly and in detail to map out the future. But God has not been pleased, as it would seem, to give us sufficient information for this. The great events and objects, as the apostasy, the man of sin, the advent, the millennium, are clearly enough revealed in their general nature and relative positions; we know that the advent is preceded by the two first, and followed by the last; but the light in which many of the details are set is so doubtful, that it may be questioned whether some of those things which we are accustomed to place before the advent may not be accomplished till after it. Some seem to believe that certain events must yet take place before the coming, whence the inference may perhaps follow that they believe that that great event cannot occur now or for some time. But this is what, we think, no man is entitled to believe. For our Lord's words are, "In such an hour as ye think not the Son of man cometh." And therefore, if we think that He cannot come now because certain events remain to be fulfilled, this is just the very time when, of all others, we ought to expect Him. In view of these words of our Lord, we cannot see how it is possible for any man to say—even although he may hold that certain things which seem placed anterior to the coming still remain to be fulfilled—that any space of time must elapse before that event; and this appears to be a strong reason for believing that, if

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the second view regarding the Antichrist be true, he shall not be generally known as such till immediately before his destruction.

Whether this attempt at explanation be held satisfactory or not, it is certain, and this is the important point, that the apostle and the whole of the New Testament teach us to expect and watch for the advent as what may happen in our own lifetime, and indeed immediately. After the Thessalonians had received the prophecy about the man of sin, their views must have been somewhat similar to the second above mentioned; but still, our Lord's words now quoted were true also in regard to them, so that the apostle's prophecy could not have had the effect of inducing them to remove the advent to any distance from them. However the matter may be explained, the prediction, as was said, was not intended, and ought not, to form any obstacle to immediate expectation. 2 Thess. is among the earliest of Paul's epistles, and he must have had respect to its contents in all that he subsequently wrote; and in these, as Rom., Cor., Phil., Tim., and Heb., all written after 2 Thess., he speaks and exhorts as if the Lord might come immediately,—as if the prophecy about the man of sin could be no obstacle in the way of His immediate appearance. And this suggests the propriety of being very cautious how we lay down the order of events immediately connected with the advent. We are not certain of that order, and we cannot be certain of it, otherwise we should know the time of "that day and hour"—at least the time when that day could not come—which it is not intended that we should know. The morning star, the first streaks of dawn, may appear in the still dark heavens for some time before the sudden outshining of the sun. But however this may be, the apostle clearly teaches that the day is at hand, that it may break at any time, and that we ought constantly to wait and watch for it. And while this is in perfect harmony with the other parts of Scripture, it is in perfect agreement also with the present condition of the world, for the predicted signs of the coming are all existing around us. We need not enumerate them. It only remains that there should be signs in the sun and in the moon and in the stars, and these, for aught we can tell, may instantly appear.

In conclusion, we have seen that Paul teaches that the righteous shall be raised at the second coming; that the wicked who are then alive shall be destroyed; that Satan shall then be overcome and restrained or bound; the earth burned, and of course renewed; the lower creation delivered

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from the bondage of corruption, though death shall not then entirely cease; that the wicked dead are not raised till after a considerable interval, or till the end of Christ's peculiar kingdom, or the millennium, which kingdom begins with the first resurrection and ends with the second; that at the coming all Israel shall be converted and restored to their own land, and may have a form of worship different from that of other nations, possibly, if God so please, in the form of their ancient ritual; that during our Lord's peculiar kingdom, the saints of the first resurrection, having the heavenly city for their palace, shall reign with Him over Jews and Gentiles dwelling upon the new earth; and that He may appear immediately to establish this state of things.

Art. VI.—NOTES ON THE BOOK OF REVELATION.

Chapter XVI.

The seven vials of divine wrath are poured out by the seven angels—The first four (ver. 1-9)—The three last (ver. 10-21.)

These seven last plagues will fall on the followers of the beast, and upon his kingdom; and will take place in quick succession. They belong to the last days—the reign of terror of the beast—and will usher in the overthrow of his kingdom. Hence, whatever fulfilment they *may have had* in the typical Antichrist, they *are yet future,* as it regards their final and consummate fulfilment. It is to be observed, that the seven angels receive the command *all at the same time,* which is a strong proof that the vials *will follow in rapid succession.* The four first seem not to affect the beast so much as his followers; but the three last come immediately upon him, (ver. 10.) As the plagues in Egypt preceded the exodus of the children of Israel, whereby the heart of Pharaoh and his servants, instead of being softened, became the more hardened; so will it be with the beast and his bands. They will be the more fitted for destruction. (See ver. 9, 11, 21.) Luther says, "Those that will not reform by God's goodness, become worse by His rod." This is a truly solemn consideration.

The *retributive character* of these plagues must not be omitted being noticed. Under the seven trumpets, the earth, sea, water, sun, &c., had to suffer at the instigation of Satan; and, under the seven vials, his followers will be visited similarly

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by God's judgments. And their similarity to those of Egypt may imply Israel's deliverance through them.

We have only to add to those general remarks, that there seems to be no ground for believing that these seven plagues will not be as real as those of Egypt.

The fulfilment of past prophecy must guide us in explaining that which is future. We know that those prophecies which related to past events were fulfilled to the letter; therefore we have good ground to conclude, that all those that are yet unfulfilled will be similarly accomplished.

Ver. 1.—The "great voice" is either that of God the Father, or of our Lord Jesus Christ. It comes out of the temple, into which none durst enter, (chap. xv. 8.) The pouring out of these vials will be performed by Christ's messengers; but the judgment upon the beast and the false prophets will be executed by our Lord in person, (chap. xix. 11–21.)

Ver. 2–9.—The subjects of these verses have much similarity with chap. viii. However, with this great difference, that the Church of Christ came out purified from her tribulation, whilst her enemies will perish in theirs.

Ver. 2.—This vial, being poured out on those who have the mark of the beast, supposes the beast to have *ascended already* from the bottomless pit; for this mark will not be given before the last three and a half years, or the reign of terror of the beast. It is therefore yet future, as it regards its *final* accomplishment. The mark of the beast is considered as an ornament by the followers of the beast, but will become a bad sore. May it not be the plague-boil, which is considered to be the same with that Exod. ix. 8–11? And this boil continues under the fifth vial, ver. 11. What suffering, hence, already in this life?

Ver. 3.—The second plague will especially affect the fleet of the beast and his confederates, as the third his adherents in a similar way on the land. (Comp. chap. xi. 6; Exod. vii. 17, 18.) It is not necessary that the whole sea become blood; but the parts where this fleet may lie will be so. The Mediterranean will be the place of the great conflict. The visible agents of the infliction of these plagues will no doubt be the two witnesses. (See chap. xi. 6.)

Ver. 4–7.—This plague will be dreadful, particularly when taken in connexion with the fourth, (ver. 8.) As in Egypt, the worshippers of the beast will be in great distress for water to allay their burning thirst. This state of things will be limited to the places where the followers of the beast dwell. Not without reason is it said of the two witnesses,

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"they tormented them that dwell on the earth." (See chap. xi. 10.)

John heard the voices of two angels—that of the waters and that of the altar—justifying God's righteousness and holiness in the infliction of this dreadful punishment. Let us observe, again, the retributive character of this judgment. The blood of the saints they shed, and blood they will have to drink—to which is significantly added, "for they are worthy." The very opposite of chap. iii. 4. "Prophets" may denote teachers and expounders of prophecy; for this is particularly obnoxious to the beast; and these will be dealt with by him with the utmost severity. (See chap. xiii. 15, and xiv. 12.)

In many countries of the prophetic earth, the Antichristian party will be dominant, (chap. xiii. 8, 17,) and will kill all that will not pay homage to the beast. Some think that the voice from the altar, (for the word angel does not occur,) ver. 7, is that of the martyrs, (chap. vi. 9, 10,) who praise God for His righteous judgments upon the enemies of His people. They had been waiting a long time for the final accomplishment of their prayer. (Comp. chap. xv. 3.)

Ver. 8.—This plague evidently has direct reference to chap. xi. 6, where the two witnesses are said to "have power to shut heaven, that it rain not in the days of their prophecy," or for three and a half years. This shews clearly that these plagues will be poured out in a very short space of time; and from ver. 11 it is plain that several plagues will rest at the same time upon the worshippers of Antichrist.

Ver. 9.—This state of things forcibly reminds us of the days of Ahab, king of Israel. They will have to acknowledge God's power in these plagues, but, alas! instead of repenting of their wicked deeds, will only blaspheme Him! Ah, they knew not their days of gracious visitation! The beast "will deny the Father and the Son," (1 John ii. 22.) God's judgments will only harden them, as alluded to; because "the love of the truth is not in them." Their sins are of that nature that they cannot be forgiven—"they have done despite to the Spirit;" and thereby extinguished every spark of susceptibility of divine light in their souls. (Comp. Heb. vi. 4, &c.; Rom. ix. 22, &c.)

Ver. 10, 11.—This plague will fall immediately upon the seat of the beast, the place where he will reside prior to his proceeding to Palestine in order to kill the two witnesses, (chap. xi. 7.) Through it, his kingdom, power, and authority will be brought into disrepute. It will be as dark as it was in Egypt, (Exod. x. 21, &c.;) and, instead of acknowledging God

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as the author of these plagues, and turning to Him in contrition of heart, they blaspheme Him on account of their great torment.

Let us but picture this scene to our minds, and see in what an awful state these infatuated men must be to "blaspheme the God of heaven!"—verily, this is a foretaste of hell itself. Their "sores," or boils, continue, and cause them burning pain. All the preceding plagues, more or less, are felt in their effects, so that an accumulation of suffering will pursue them even in this life; but what is all this compared with eternal burning "in the lake that burneth with fire and brimstone?" As in Egypt the children of Israel were protected, so there will be countries that will be delivered from these plagues.

Soon after the fifth plague, the beast, with all his army, will proceed to Palestine, to kill the two witnesses, in order to get rid of those tormentors; where, however, he will meet with his complete destruction, by the coming of our blessed Lord. (See chap. xix. 11–21; Zech. xiv. 3, 4; Ezek. xxxix. 2–5, 11, &c.; Lam. vii. 26, xi. 45, &c.)

Ver. 12.—The Euphrates was the boundary of the Roman empire, and will be also that of the beast. By what means this mighty and deep river will be dried up, time will shew. Perhaps the great earthquake that will cause such physical alterations in Palestine, (see Zech. xiv. 4, 10,) will also occasion the same in the far east. But that it will be, we have no doubt. This fact will make way for the kings of the East to come against Antichrist. (See Dan. xi. 44.) They seem to come inimically against him. Who these kings are, and why they will proceed against the Antichrist and his army, time must shew. Conjectures go for nothing on this subject. The ten tribes of Israel will likewise come about this time from their long captivity, (Isa. xi. 11, 15, 16.) All these occurrences will distress Antichrist, and he will make his last efforts, which will end in his present and eternal ruin. This circumstance might be the cause of what follows in ver. 13, 14. Shortly before the coming of the Lord, after the kingdom of the beast will have been shaken, through the judgments of the seven vials, the infernal triad will make a combined effort to force the most distant nations into their service. And to effect this they will send out agents, who, on account of their impure, low, and devilish principles, are compared to frogs, which live only in marshes and in swampy localities. It is most probable that they will be orders of monks, who, on account of their monotonous and unceasing cry like frogs, will with difficulty be silenced. They will be assisted, doubtless, by infernal demons;

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and their object will be to gain votaries for their infidel king. However, as frogs, when they begin to cry, are presages of summer, so will these be. The coming of the blessed Saviour may then be expected, as nigh, even before the door. Evil spirits will perhaps work wonders through these wicked men. (Comp. 1 Tim. iv. 1, &c.) While, however, Satan's plan is to gather them to aid his visible representative, the beast, God's plan is to assemble them to the great and dreadful day of the Lord, even the coming of Jesus Christ. (See 2 Thess. i. 7, &c.; Rev. ix. 15–21.) And, in order to exhort believers to be in readiness against His coming, the Lord says—

Ver. 15.—"Behold, I come as a thief," &c. The parable of the ten virgins is applicable in this place. Christ will come suddenly and unexpectedly to the world. And the fearful moral darkness which will then prevail makes this exhortation needful for Christ's own people, who will be saved through this truly cloudy day.

"Blessed is he that watcheth," &c. Herewith the Lord tells us what the saints especially are to be anxious about. The doctrine of justification by faith alone must be held fast, —the spotless robe of Christ's righteousness must be put on, —and the shield of faith must be in lively exercise. And above all, the fight must be sustained manfully unto the end. Hope and endurance, under multiplied sufferings, must not forsake us when the struggle becomes hotter or fiercer; and the nearness of Christ's coming, when "the crown of life" will be awarded to every one that overcometh, must always be kept in view. In order to be thus prepared, and ready to face our enemies, we must *abide* in Christ—have *communion with Him* by prayer and the study of His Word; and "*have our conversation in heaven.*" Such a course of life will keep us watchful, preserve our garments, and inspire us with confidence, let come what may, and "make us not ashamed before Him at His coming." God's grace in Christ is sufficient for the weakest believer.

Ver. 16.—"And He gathered them together," &c., through those three unclean spirits, (ver. 14.) These deceived kings, with their armies, are to assist the beast against an inimical power, that marches against him. (Comp. Dan. xi. 44.) "Ar" signifies a town, or an enemy. "Megiddon," or "Mageddon," has several significations: it means costliness, glory; also, extirpation, destruction. Hence, the place of costliness, or extirpation. Others think that it denotes the plain near Megiddo, (2 Chron. xxxv. 22; Judges v. 19, &c.) Antichrist will be at that time near Jerusalem. (See Dan. xi. 44.)

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According to some, "Armagedon" is a proverbial term among the Arabs, which means, "the glory is discovered," or, inimically, "stript." "Ar" inimically means discovered, or stript; but "Magedon" means glory, costliness, jewel, distinction; both words united are used in depriving an officer of state of the insignia of his office, as a mark that he is now deposed. This will be the case with these kings who assist Antichrist. It is evident from what has been said, that whatever partial fulfilment these plagues had in times gone by, they are preparatory to the great day of the Lord; nay, will terminate in His coming. Nothing like their truly fearful contents has thus far been accomplished.

Ver. 17.—"The air" stands in close connexion with what is said in ver. 21. This plague indicates not only a physical convulsion of the whole atmosphere; but likewise, that men will lose all reason and understanding, and become altogether bewildered by reason of the fearful judgments. That this will be the case, may be inferred from the descriptions we have on record of the day of the Lord's coming. (See Matt. xxiv. 29; Luke xxi. 25, 26; 2 Pet. iii. 10–12; Rev. vi. 12–17, &c., &c.) In the Old Testament we have similar descriptions.

With the seventh vial, therefore, all the Antichristian power which exalted itself against Christ in this fearful conflict will be destroyed; both the visible and invisible enemies of our God and His Christ will be for ever overcome, and cleared out of the way; and thus the long-wished-for day of redemption, and millennial blissful state, will be ushered in. The pouring out of this vial will continue to chap. xix., when the beast and the false prophet, with their remaining host, "will be cast into the lake that burneth with fire and brimstone." And the earthquake here described will have its commencement, or is the same, with the one noticed chap. xi. 13, after the ascension of the two witnesses. It may have intervals; but it will be most violent at the coming of the Lord, whereby the physical form of our earth will be greatly changed. (See Zech. xiv. 4, 5, 10; Isa. ii. 2, &c. Volcanos and subterraneous fires no doubt will break forth. (See Isa. xxxiv. 8–10.) These, together with the hail, will produce great changes in nature, both in regard to its appearance, and probably also in reference to climate. "The great voice out of the trumpet," again shews that these dire judgments issue from God the Father. (Comp. chap. xxi. 5, 6.) He will make His Son at last to be respected and honoured, if not in grace, in judgment.

Vers. 18–21.—In these verses we have a most graphic description of the great judgment which will overtake the beast

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and his hosts. However dreadful the earthquakes are which we find on the page of history, this by far will exceed them all. It will form the last pang of the new creation of our earth. For the last clause of the preceding verse is, "It is done."

Ver. 19.—In this verse there is mention made of three kinds of cities :—

(1.) "The great city" is generally considered to mean Jerusalem, (see chap. xi. 8–13,) where the same earthquake is alluded to. (Comp. Zech. xiv. 4.) The time of prophesying and of the history of the two witnesses, and of Antichrist, fall together.

(2.) "The cities of the nations;" those, of course, that pay homage to the beast. These are said to fall, and to be entirely swallowed up, or destroyed. They will, therefore, be more dreadfully visited than Jerusalem itself, of which the tenth part will fall, or be perhaps ingulfed by the earthquake.

(3.) "Great Babylon." (See chap. xiv. 8; comp. chap. xvii. 5, 18.) Her dreadful judgment we have detailed in chap. xviii. Others will have to drink of the cup of God's wrath, but she will have to drink the whole. We must observe, that what is here said of Babylon, *follows* upon her being stript by her own children, recorded in chap. xvii. 16, 17.

The whore will become Babylon, (confusion,) when she has lost her ecclesiastical power and authority through the beast; for the Antichrist will arrogate to himself, in his last stage—(three and a-half years)—both civil and ecclesiastical power; he will demand all worship, to the exclusion of God the Father and the Son, (1 John ii. 22,) and exact implicit obedience in everything; in short, his desire is to be supreme lord of all.

Ver. 20.—This passage implies fearful convulsions of nature, and a great physical change over the earth. But such changes are spoken of in connexion with Christ's coming, both in the Old and New Testaments. (See Zech. xiv. 4, 10; Isa. ii. 2; Matt. xxiv. 29; Luke xxi. 25, 26; 2 Pet. iii. 10; and Rev. vi. 12–16.)

Islands will sink, and others will rise in places where there were none before. "Mountains" (not "the," there is no article in Greek) will disappear. This, we presume, applies mainly to the countries where the beast bears rule. Thus the earth, which is defiled on account of the crying sins of its inhabitants, will be cleansed, and fitted for the millennial reign. Then "righteousness, peace, and joy in the Holy Ghost will flourish," where now the very opposite prevail.

Ver. 21.—This will finish this truly solemn catastrophe. The earthquake will drive people into the open field, and there

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they will be overtaken by the tremendous hail. Stones of about sixty pounds weight will be hurled down upon them. The Lord has visited His enemies before this with hail. (See Josh. x. 11.) No representation, however dreadful, can reach the reality of this last consummating scene of destruction. Believers that have to pass through it, will need all the encouragements given us in the Word of God in reference to this event. Luke xxi. 28, our blessed Saviour says, "And when ye see these things *begin* to come to pass, then lift up your hearts, for your redemption draweth nigh."

The Church, or Spouse, will not be on earth at this time; but the remanent, mentioned Zech. xiii. 8, 9, and those who will not share in the first resurrection, that will form the nucleus of the millennium.

If any one should ask, But how are the beast, false prophet, and their bands, to survive this general destruction, since their doom is not to take place till chap. xix. 20, 21? we answer, They will meet their doom here, because Christ's coming and the last vial are synchronical. Chaps. xviii. and xix. are detailed descriptions of what is here briefly mentioned. The 17th chapter is only a more explicit description of the great Babylon, the beast, and the ten kings, confederates of the beast, and who will destroy the corrupt Church.

Chapter XVII.

I. A description of Popery, under the symbol of a great whore, (ver. 1-6.) II. The mystery of the beast upon whom the whore sitteth, (ver. 7-14.) III. The judgment of the woman by her own offspring, (ver. 15-18.)

With this chapter begins the detailed account of the last vial, or the filling up of the wrath of God, in the destruction of the enemies of the kingdom of our Lord Jesus Christ.

"The great whore" is mentioned first; then "Babylon the Great, the Mother of Harlots." Though by common consent, these two designations alike denote the deeply sunk Romish Church, with her daughters; yet they seem to imply a progress in wickedness, and estrangement from the truth. Popery has first been *a whore*, or unfaithful to her Lord; then she becomes *Babylon*, or entire confusion. Evangelical expositors generally understand by "whore," the corrupt Church of Rome, as she has been for centuries; and by "Babylon," the lost state of that Church, when she will have become altogether Antichristian, and retain not even the semblance of a Christian church. She is the very counterfeit, or contrast, of the Bride

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of Christ. Luther says, "John shews us here the Romish Church in her whole character and essence, which is to perish." Popery is called "the Mother of Harlots," because by her many other churches were corrupted. Alas! she has her daughters, who have adopted her principles in a more or less degree, in the different denominations of the Protestant Church.

Ver. 1.—It is remarkable that the corrupt church and the Bride of Christ should be introduced under the simile of a woman to our notice, though the very opposite to each other. One of the seven angels who poured out the vials of God's wrath, introduced John into the mystery of both. But oh, how great the contrast! The Romish Church is represented as a prostitute, because she has committed fornication with the kings of the earth; the true Church, as the Spouse of Christ, because she has been faithful to Him, as her Lord and Saviour.

This introduction shews plainly that the account, down to chap. xix. 4, is only a detailed description of chap. xvi. 19.

This "great whore" is introduced into the vision at a time when she had yet dominion over "peoples, and multitudes, and nations, and tongues."

Ver. 2.—(Comp. here chaps. xiv. 8, xviii. 3, 9.) Fornication implies a departure from God, or idolatry, which certainly proceeded from Rome. Her portion is intoxicating. She has stupified by it the kings and their people. She has always endeavoured to draw over to herself whom she could. This is witnessed particularly in her inroads upon Protestant churches and missions. She makes religion agreeable, so as to suit all classes. If she can but keep poor souls from trusting in Christ, and looking to Him alone for salvation, they may, in other respects, do as they like.

Ver. 3.—This woman has her throne where God and His Word are no longer honoured—in "the wilderness." The faithful Church likewise, it is true, are left in the wilderness, (chap. xii. 6, 14;) yet with that important distinction, that the latter has "a place prepared for her there, to be nourished, &c., from the face of the serpent." She is training up in the midst of Satan's domain for heaven; while the former is ripening for destruction. "The scarlet-coloured beast, full of names of blasphemies," is the same as the one in chap. xiii. *There,* however, he has "*a name* of blasphemy;" here he *is full of such names.* The woman, or corrupt Church, is sustained by the power which the beast received from the dragon, (chap. xiii. 2, 4.) The "scarlet colour" is the symbol of pride, and is the court livery of Popery. While the beast is terrible, the

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whore is, notwithstanding her wickedness, inviting. "The seven heads" denote, as some think, seven periods of Popery, (see ver. 10.) And the ten kings, who appear here without crowns, (comp. chap. xiii. 1,) are different from those, chap. xiii. 1, (see below ver. 12,) because John saw the beast at the time of his sixth head, (ver. 10,) or at the period of his *non-existence*, when politically suppressed, or rendered powerless. This has been fulfilled in the typical beast. Napoleon I. deposed the Pope, and deprived him of his worldly power and possessions.

Ver. 4.—Purple and scarlet have always something ominous, because the dragon (chap. xii. 3) is represented in similar colours. The woman appears in royal attire and power, (comp. chap. xviii. 7, 16;) and, like Jezebel, (chap. ii. 20,) she assumes the character of a prophetess, as if she received revelations of the Spirit of God, truly and unmistakably beyond what is contained in the Scriptures of truth. She likewise lays claim to the high-priest's office, and repeats Christ's atoning sacrifice whenever occasion requires. Moreover, she calls herself the queen of the world, who bears, or ought to bear, rule over all mankind. In this she is aping the spouse of Christ, who will reign with her Lord on His glorious return. "The golden cup in her hand," &c., denotes that she corrupts those under her influence through bad morals and doctrines, as well as by her abominable idolatry and superstitions of every kind—by her pilgrimages and feasts, and by the merchandise which is made of religion.

Ver. 5.—Here we have the titles of Rome portrayed in her true colours. The word "mystery" (see chap. i. 20) evidently implies that Babylon is a mystic name, and to be taken emblematically. It denotes also "the mystery of iniquity," (2 Thess. ii. 7.) The Jews have called Rome Babylon only since the destruction of Jerusalem. As Babylon the ancient persecuted the people of God, and was destroyed never to be rebuilt; so this modern Babylon has been the persecutor of the saints, and will be entirely destroyed, (see chap. xviii.)

Rome is not simply a whore, but she is "mother of harlots:" all other corrupt branches of the Christian Church are her daughters. All the abominations of the earth will be found and punished in her. It is remarkable the Turks call Constantinople, "Ommedunya"—or, The mother of the world.

Ver. 6.—"The blood of saints," or of true followers of Jesus, was shed like water by this woman. It is well said, "Where Rome *pagan* slew her thousands, Rome *papal* slew her ten thousands." It is recorded that, by the Inquisition in Spain

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alone, about 12,000,000 of Christians were butchered. Her skirts are indeed stained with the blood of the saints. Martyrs, in contradistinction to saints, mean particularly faithful teachers, who were burnt alive by her.

John wondered that such a state of things should ever take place in the Church. Also this astonishment has its meaning. The Roman Antichrist is truly wonderful. It is to be wondered at that the Christian Church should, in process of time, have been so wasted and corrupted.

Ver. 7.—The angel (ver. 1) gives now St John a minute explanation of *this* part of the vision. He shews him how the different parties are related to each other. This extends to ver. 18. And there is great insight to be obtained by a right understanding of these symbols and representations, when compared with the parallels in other parts of this book. He begins with the beast, (ver. 8;) then the seven heads, and ten kings, and what these will do to the woman.

Ver. 8.—The angel distinguishes now three states in the beast that is to be so terrible to the Church of Christ: a state of *power*,—a state of *non-existence*,—and one of *recovery*. It is remarkable that the dragon or Satan should have likewise three periods: one of *power*,—one of *non-existence*, (chap. xx. 2,)—and one of *re-appearance*, (chap. xx. 7, &c.) In this respect the beast will be Satan's counterpart.

From the expression, "is not," it is plain that the apostle saw this beast in his state of non-existence, or in the state when he had no power, which, as Pope, he assumes; or when the beast had not yet proceeded from Popery, nor was "wondered at by them that dwelt on the earth;" for this must precede the vials, (chap. xvi.,) which "fill up the wrath of God." The non-existence refers not to the Romish Church, but to Popery as a worldly power, and as a type of the beast. Let us observe, these things were yet future when the apostle writes, but he saw them in his prophetic vision. Their application must be made as the signs of the times develop themselves. We have reason to expect them soon.

The expression, "was," evidently refers to preceding periods of Popery, in which it exercised its full power—as its past history shews abundantly, when the Pope tyrannised over the kings of the earth, (ver. 18,) and when he called himself the monarch of all Christendom, and the prince and ruler of the whole earth.

The words, "shall ascend out of the bottomless pit," imply that this beast will re-appear, in his last stage, endowed with greater Satanic power than ever, (see chap. xiii. 2.) And

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these powers will be employed to destroy men, morally and physically. As the great Antichrist, or false Messiah, he will not only "rise up out of the sea," (chap. xiii. 1,) but "ascend out of the bottomless pit," and be, as it were, Satan incarnate; kill the two witnesses, (chap. xi. 7;) and then, having finished his wicked career, with his coadjutor, the false prophet, "will be cast alive into the lake that burneth with fire and brimstone."

From the circumstance that these two monsters of iniquity are to be cast alive into the lake of fire, apparently without previous change of their bodies, some have thought that they may arise from the infernal pit in a resurrection state.

Alas! many will welcome this rising power. The love of God and heavenly things, being then limited to a very small party, the masses will espouse what is evil, and admire the Satanic character and deeds of this beast. But thereby they will render themselves obnoxious to the wrath of God, and be given up to judicial blindness, (2 Thess. ii. 11,) so that "they will believe a lie," and worship the devil himself in the beast. An awful state to come to! The admiration will be induced by flattery and enticing words; but not so the worship. Whoever suffers himself to be drawn into the first will have to render the second. And those who submit to these things will commit the sin against the Holy Ghost, (Matt. xii. 31, 32.) An old divine says on this subject: "Just before the rise of the last Antichrist, or beast, there will be an eager looking for something which they do not expect from Popery in its present state. A man with new ideas must come—with other principles capable of uniting all parties, and of satisfying all their wants. Yes; they will say, on seeing him, This is the man we want!" And God will suffer them to choose their own delusions, and to enjoy them for a while. But their joy will be short.

Ver. 9.—Chap. xiii. 18, closes with the same words. Here the angel himself gives the solution. However, this passage seems to have special reference to ver. 10.

The seven heads (see chap. xiii. 1) imply two things. When applied to the woman, they denote seven mountains, which the beast gives to the woman for her habitation; but when applied to the beast, (in the extended sense,) these seven heads mean so many kings, or worldly rulers, who in succession reign upon these mountains. They are thought to denote seven tyrannical Popes, with each of whom, so to say, a new Popish dynasty, or a new period of Popedom, commences, (see ver. 10.) These Popes, of whom every one has his own character, handing it down to his immediate successors, follow in regular order.

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The seven mountains, on the contrary, are always present at one and the same time. When the seven heads are called seven kings, (ver. 10,) then the beast, or worldly power, is described in his own real character. The fact that these seven heads are also called mountains, "upon which the woman sitteth," shews only how intimately the woman and the beast are united together. The solution of this riddle is none other than antichristian Rome.

Ver. 10.—This verse and the following present one of the greatest difficulties of this book. What has been said in the foregoing passage will throw some light on this. Let us remark the essential qualities of Satan, in which he appears as a prototype of all evil, (chap. xii. 3.) Those are manifested in the beast in process of time. The angel shews the beast in his sixth period, or head, or in the time of his non-existence. The five preceding heads, or kings, had fallen, and the sixth was in the prophetic presence, in John's time; wherefore, the apostle says, "and one is." This part of this vision seems to have special reference to our own time, and can therefore be better understood than before. "And the other," &c., signifies that this other will be quite a different Pope from those of the sixth period, through whom Popery will revive again, and who will usher in the seventh and last period, which will be very short. This one is not yet the beast, which may be seen by comparing ver. 8 with this. From Dan. xi. 36, &c., and Rev. xiii. 6–8, it is inferred by some that the "man of sin" will first appear as a worldly monarch, and will assist this Pope, and help him to his Papal dignity and authority. But as soon as he has succeeded in this, by the aid of the false prophet, and the *then* Pope has been removed by death, he will himself ascend the Papal throne, and shortly after proclaim himself as the Messiah, or exalt himself, and occupy the place of Christ, and demand divine worship and honour. Thus the seventh period of Popedom will be cut short.

How much need have we to watch and to pray in our time, and to compare the signs of the times with the Word of God!

Towards the close, things will move on with greater rapidity than before. The appliances of steam in so many ways, and the electric telegraph, hasten things in a wonderful manner.

Professor Auberlin, of Basle, finds these seven kings in those worldly powers which have oppressed God's ancient people:—1. Egypt; 2. Assyria; 3. Babylon; 4. Persia; 5. Greece. These five had fallen in the apostle's time. And "*one is,*" that is, 6. Rome; and the 7th "*is not yet come.*" In this power, how-

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ever, Dr Auberlin does not understand the divided Roman empire, but the German Sclavonic, or Russian empire.

"Five are fallen"—that is, the apostolic prophet saw them in his vision at that period, when five had passed away.

If these seven heads are seven *successive forms* of the *moral person* of Antichrist, then the whole seven-headed beast will be concentrated in the last personal Antichrist, or the beast.

Ver. 11.—When the seven heads, (ver. 10,) will have acted their part on the stage of this world, then will the beast himself, as the eighth, the last of the seven, make his appearance. He is called the eighth, though of the seven, on account of his diabolical character, and because he will be so different from his predecessors. The beast will carry out what the seven commenced, but to a far greater extent. He is the "wilful king" of Dan. xi. 36; and "the man of sin, the son of perdition," (2 Thess. ii. 3.) The repetition here, "and goeth into perdition," is awfully solemn. It implies that this monster of iniquity will be particularly miserable, and tormented above all others.

We are to observe, that this individual will embody in himself both the history and fate of Popery. He will be the antitype of all preceding wickedness, and will be punished accordingly. He has likewise—

(1.) A time of dominion and power;

(2.) A time when these will be taken from him; and,

(3.) A time of renewed dominion.

And by these marks, both the individual Antichrist, and the whole Antichristian dominion, may be safely recognised.

A pious divine says on this passage:—

"As Christ has the seven spirits of God, and is yet different from them, and thus is the eighth; so is the beast perfectly agreed with his seven heads, but yet is not one of them, but combines all that was manifested in them—is himself the entire beast—and in the boldest manner pretends to have a right to the kingdoms of this world, as the owner of which the dragon boasted, (Luke iv. 6.)"

The seven kings in this passage reign in succession, as alluded to above; on the contrary, the ten kings (ver. 12) will reign contemporaneously.

Ver. 12–14.—These ten antichristian kings will in the beginning be distinguished from the beast, being allies only; but afterwards they become his vassals, and make common cause with him. They were not in existence at the time of the sixth king, (ver. 10;) the time to which this vision refers.

They probably will not receive their kingdoms by lawful

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inheritance, or, as is said, by the grace of God; but most likely by the sovereignty of the people, or by Satan. The beast will make them kings, wherefore they will be also at his bidding. Probably, the decimal system, or counting the week by tenth, instead of seventh, will be introduced by them, as we have an example in the French Revolution of the year 1790. (Comp. Dan. vii. 25.) "In the great hour of temptation," (chap. iii. 10,) they will receive power, at the same hour or time with the beast, which they will employ for one common purpose. All this is indicative of great changes in the states of this world. And may we not add, all seems fast preparing for these things.

Ver. 13.—These kings will acknowledge the sovereignty of the beast, and give their united forces for his service. Then the politics of this world will become entirely antichristian; and there will be but one interest to serve, that of the beast. The Christian life in God's people will be hateful to them.

Ver. 14.—And "these kings will make war with the Lamb," (chap. xix. 19.) This war will be the last great struggle between light and darkness, in which Satan and his party will be fully vanquished and subdued. It is the war noticed in chap. xvi. 14, and which will be accomplished when the events in chap. xix. 11–20 shall take place. The struggle which has hitherto existed, and still exists, has more of an ecclesiastical character; but this will be of an antichristian political nature. The Lamb will overcome them all, for "He is King of kings, and Lord of lords." Oh, may the reader and the writer belong to "the called, and chosen, and faithful!" Let us observe well, it is not enough that we are *called*, we must also be *chosen*, and remain *faithful*.

Ver. 15.—The angel now refers to ver. 1, and shews the fate of the great whore, as also the meaning of "the many waters." The four words (peoples, multitudes, nations, tongues) denote the extensive sway which this false Church has, and the nations over whom she is queen, (chap. xviii. 7.)

As the great multitude (chap. vii. 9) is represented as coming out of all nations, &c., so is this false Church said to be sitting, or claiming authority, over all people. We well know that Popery does lay claim to sovereign power over all Christendom. The true Church, therefore, is within the false, or Christ's kingdom is forming and maturing within Satan's domain.

Ver. 16.—The beast "will oppose and exalt himself above all that is called God," &c. And these ten kings, being in his service, with him will unite in banishing the very appearance

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of religion. Even Popery, or the Roman Catholic Church, however corrupt, will no longer be serviceable for their objects. That power which was all along the support of the Romish Church, will now rise against her, and cause her desolation, and spoil her of all her substance. The Romish Church will then be stript of her attire and wealth, and be left in her native deformity. Like a prostituted priest's daughter, (Lev. xxi. 9,) she will be burnt with fire.

The ten kings will do in their kingdoms what the beast will do at Rome. Popish superstition will then be punished by the infidelity nurtured and matured by itself. This is no uncommon thing, that God is punishing sin by its own fruits. A saint, of the name of Leo, said to the Papists, "Not through us will ye be injured, but by a new spiritual Sultan (Antichrist,) who will come and destroy your kingdom, and render your offspring infamous."

At that time the world will honour and adore none but the beast; and Christian worship will then be prohibited, as far as the rule of the beast extends. It will be similar to what took place in France in the year 1790, called the Reign of Terror.

Ver. 17.—This passage furnishes us with a true view of the case before us. While Antichrist and his allies, as the devil at the crucifixion of our blessed Saviour, have no other thought than that of advancing their own cause, they fulfil the will of God. Ye, therefore, who confide in the Lord, and trust in His grace, be of good cheer! All will terminate in your present safety and future glory. The Lord, in His infinite wisdom and power, knows how to employ the evil of man for the furtherance of His own objects and purposes. While the cherished evil is the work of man, both its manifestation and direction is the work of God.

These ten kings will continue to act out the mind of the beast, till "the words of God shall be fulfilled," or Jesus Christ shall have come, (chap. xix. 19.)

Ver. 18.—Here we see clearly that Rome is meant by this city. The woman, or corrupt Church, has always had her seat there. Thence she issued her commands, and executed her power over the kings of the earth. The corrupt Church, or Popery, is compared to a city, because she is to be destroyed under that emblem, (chap. xviii.) Rome may rise again before these things will be accomplished. The political face of the world will greatly change *before* and *during* the reign of the beast. Let us cleave to the Lord, and we have nothing to fear.

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Chapter XVIII.

I. Fall and punishment of Babylon, (ver. 1–3.) II. The faithful are called out of her, and exhorted to concur in God's judgment, (ver. 4–8.) IV. Lamentations of the kings of the earth, merchants, and seamen, (ver. 9–20.) V. Announcement of the entire and eternal overthrow of Babylon, (ver. 21–24.)

Babylon, whose devastating judgment is here so explicitly described, is evidently the residence of the beast. It will be in so far different from the city, (chap. xvii. 18,) that in it religion will have become altogether material and worldly, so that not even the semblance of what is holy and sacred will remain. The relics, sacred places, &c., with their gaudy and pompous worship, which have at least an appearance of veneration, are no longer named in chap. xviii. These will be removed, (chap. xvii. 16.) Works of art, luxury, and carnal enjoyment, &c., are the only things mentioned. The fate of Babylon is typified in Isaiah, chaps. xiii., xiv., and xxiii.; and in Jeremiah, chaps. l. and li., &c., &c.

Ver. 1–3.—This is another angel from the one who revealed the mysterious things contained in chap. xvii. There is now more light; God's judgments have been made manifest. With the removal of the Antichristian host, light will be introduced into this globe. This angel, therefore, is not clothed with a cloud, as the one in chap. x. 1. No; "the earth was lightened with his glory." His "great power," and "strong voice," imply his authority, and shew that Babylon's judgment proceeds immediately from the Lord; that it is complete and just.

The description of the state to which it will be reduced in ver. 2 is dreadful. It will be a place of abode for demons, souls of wicked men, and everything that is hateful. All these things shew that her destruction will be complete and final.

Babylon's guilt is declared (ver. 3) to be threefold:—

(1.) She has deceived the nations with her intoxicating and false religion.

(2.) She has bewitched the kings of the earth by her delusions.

(3.) She has revelled in luxuries, so that the merchants of the earth were enriched by the abundance of her delicacies. In her skirts will be found "the blood of the prophets, of saints, and of all that were slain upon the earth." (See ver. 24.)

Ver. 4.—Before the actual destruction of Babylon, Christ himself will call upon His own to come out of it. It will be similarly visited to Sodom and the cities of the plain. (Comp.

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ver. 21.) This call will be intelligible to all "who have ears to hear." As Lot had to leave Sodom, in order not to be involved in its destruction, and the primitive Christians at Jerusalem, so will the Lord's people, (including Jews, as well as Gentile believers,) have to leave Babylon, or the corrupt masses of the followers of the beast, before their destruction. Our salvation, we know, does not depend on our removal from given places; God can preserve us anywhere; but in this instance such a flight will be needful.

All that the world calls precious and dear must be given up in an instant, and thereby our sincere attachment to the blessed Saviour manifested. Oh, let us take heed how we in anywise expose ourselves to Babylon's ways, and thus share her guilt and punishment! All who are in Christ will receive timely warning, and will have a place of safety prepared for them. And those who may lose their lives by confessing Christ will be saved.

Ver. 5.—Here the enormity of Babylon's sins and consequent guilt is adduced, in order to shew the justice of her awful punishment. We have also God's long-suffering and mercy, according to which "He waiteth to be gracious." God bore long with this corrupt city, and her deluded inhabitants; but when the measure of sins is full, then His judgments follow apace.

Ver. 6.—This verse teaches us the solemn truth that the punishment will always be analogous to the guilt.

As the judgment of Babylon will proceed immediately from the Lord, (ver. 8,) the saints, who are here addressed, are apparently those already in glory. They begin here to sit in judgment with their blessed Lord. (Comp. 1 Cor. vi. 2.) The judgment executed upon the false Church, (chap. vii. 16, 17,) as we have seen, will be fulfilled by the ten kings; this upon Babylon will not, (ver. 8, 9,) where we see that the kings of the earth themselves bewail her fall. Her punishment will be dreadful indeed; for she is to receive double for all her wicked deeds: "In the cup which she hath filled, fill to her double."

Babylon's glory and luxuries will be turned into torment and sorrow. Her powerful head, the beast, (chap. xiii. 7, 8,) will inspire her with fresh confidence and pride, so that she will use this boasting language of herself: "I sit a queen, and am no widow, and shall see no sorrow." What proud self-confidence and vain-glory! (See Isa. xlvii. 5, 7, 8.) This has always been the language of Babylon, and will be till her doom comes.

Ver. 8.—Because of her boasting and haughtiness, Babylon's

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fall will overtake her suddenly—in an hour when she will not think of it—"in one day" all her glory will depart from her, and she will be left a destitution and entire desolation for ever. As the false Church was burned with fire, (chap. xvii. 16,) so will Babylon be. She will be only fit for the fire—utter desolation will be her lot at last. No doubt subterranean fire will break forth and consume Babylon.

Ver. 9, 10.—Babylon will have particular charms for the antichristian kings, because she administers to their carnal appetites. We have here confirmed the supposition that this mystic Babylon will be swallowed up by a volcano. It will be similarly destroyed to Sodom. (Comp. Gen. xix. 28.)

Her admirers will not come to her rescue, fearing to become partakers of her judgment. From far they stand and bewail her sudden and complete destruction. The war-cry sounds three times over Babylon's fall in this chapter, (ver. 16, 19, and here.) They bewail her as "the great city," and "the mighty city," thinking it almost impossible that it should have fallen so unexpectedly. This judgment will manifest God's power.

Ver. 11–19.—Here we have a description of a large mercantile city, like Tyrus of old, (comp. Isa. xxiii., and Ezek. xxvii., xxviii.,) in which all are absorbed in trade. Nothing can more graphically characterise the spirit of those who chiefly honour the mammon of this world, than the complaint of these merchants. They do not think of the many souls that perished in the sudden destruction, but only lament over the loss sustained in their trade, and at the loss of the sources of their gain. Similar complaints are now heard when by some occurrence trade is rendered dull, and the means of enriching themselves are removed.

Ver. 12.—All the articles here described, and the following things, are in great request for the pompous religion of Rome. And, as a city of arts, and sciences, and resort, Rome has carried on trade in all these articles. One has only to look into their splendid cathedrals to be convinced of all this luxury and costliness.

Ver. 13.—"Slaves," or bodies, may denote actual slaves, or, if the Greek word bodies be retained, relics of saints. (Comp. Ezek. xxvii. 13.) "Souls of men."—Whether this means the mass, whereby the Popish priests pretend to deliver souls from purgatory, or to delude souls by their satanic errors, and thus rob them of their salvation,—or whether some other delusion, yet to be invented, be understood, we leave to the reader to decide. No doubt, all trade in the souls of men or

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salvation is admissible. For money, everything is procurable in the Church of Rome. The Pope assumes the power to forgive sin, and absolve from future punishment.

Ver. 14.—In this verse all carnal enjoyment is comprehended, of the luxuries that furnish the tables of the convents, &c. Likewise, all that contributes to splendour and show in vestments, both in their church services and elsewhere, may be implied.

In ver. 15–19, the complaint of these merchants is simply resumed, and farther extended; and shipmasters and sailors join in the lamentation. They ascribe, however, Babylon's fall not to God, but rather to fate. And, as observed, their one sorrow is not the destruction of immortal souls, but the loss of their filthy lucre—the true spirit of the world. But while on earth they mourn and lament, in heaven the saints are called upon to rejoice.

Ver. 20.—Yes, Babylon's fall will furnish motive of rejoicing in the heavenly regions. (Comp. Ps. cxxxvii. 8, 9.) This call upon the "holy apostles and prophets" to rejoice at this event, is introduced here as a happy contrast to the preceding and following. The judgment upon the antichristian powers is a cause of great joy and adoration for the saints in heaven. (See ver. 24, and chap. xix. 2.) Saints upon earth and those in heaven will join in one common song of praise and worship on Babylon's fall, because God's righteous judgment will thereby be made manifest. God will avenge His own at last.

Ver. 21.—Babylon's fall and destruction will take place in a moment when no one thinks of it. From ver. 21–23 we read three times, "No more at all," which evidently shews that it will be an eternal ruin. May it not fall in the earthquake, chap. xvi. 19, as we have there indicated?

Through these, and similar convulsions that will take place, the new creation, or partial renovation, of our earth will be effected.

Ver. 22, 23.—Babylon, as the centre of worldly refinement, carries the fine arts to the highest perfection; but these shall all be taken from her. The idolising of pictures and the fine arts in our days is very ominous. It is one of the signs of the last days. (Comp. Isa. ii. 12–17.) However, not only those objects shall pass away, but likewise the necessaries of life—complete destruction and desolation will be upon everything.

Ver. 24.—Here the weighty reasons are adduced why Babylon shall be thus dealt with. She killed so many teachers and saints by the diabolical court of the Inquisition alone, that she is regarded as having been guilty in the death of all that have

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ever been slain. (Comp. Matt. xxiii. 35.) In no other so-called religious body lodges so much guilt of innocent blood as in that of the Papacy. And Babylon will raise the arm of persecution once more before her doom will overtake her. As Pharaoh and his host found their grave in the very act of persecuting God's people, so will Babylon. She will shew her hatred to the saints to the very last moment. However, as soon as Babylon's voice is silenced for ever, the hallelujah of the saints in heaven, and the song of the inhabitants of the ethereal regions, will commence. They praise God for His justice, that He has at last passed judgment upon that power which had so long afflicted and wasted the saints on earth. Now, likewise, the martyrs under the altar, (chap. vi. 10,) being avenged on their enemies, will join in one universal chorus of praise.

Art. VII.—THE BOOK AND ITS AUTHOR.

Most persons have heard of "*The Book and its Story;*" also of "*The Book and its Mission.*" That "*story*" is wonderful; that "*mission*" is glorious; and while we listen to the story, and contemplate the mission, our reverence for, and delight in, "the Book" should increase. Let us now, with a view to deepen our reverence for the Scriptures, and increase our gratitude for such a gift, study the Book and its Author.

We used, many years ago, to read of "the seven wonders of the world;" there are many more than seven now. Yet, however many and great they may be, there are two wonders which cast all others into the shade. These are, the existence of a Bible; also of a people who love it, and who seek to be and to do what it requires. Yes; the Holy Bible and the living Church are visible proofs of God's power, wisdom, and grace. These two are intimately connected, and they both testify to the reality of another wonder, greater than either—even the person and glory of the Lord Jesus Christ. While we study this Book, in order to realise fellowship with its glorious Author, and to learn its great lessons, the words of the apostle Peter will be an appropriate foundation for our meditation: "Holy men of God spake as they were moved by the Holy Ghost," (2 Peter i. 21;) and will suggest four points for consideration:—

I. *The communications made by the Holy Ghost.* We are

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here informed *through* whom they were made: "Holy men of God spake." The characters and sufferings of those who were the original channels of Divine truth have ever been considered as good guarantees for the truth of what they uttered. God has usually employed holy men in holy things; only very occasionally have unconverted persons been made the medium of Divine oracles. The same observation now holds true as regards the persons whom God uses to proclaim and expound truth, and to be the honoured instruments employed for the conversion of sinners, and the edification of saints: "Vessels unto honour are sanctified and made meet for the master's use, and prepared for every good work."

II. *To whom were these communications made?* If we glance over the history of Jews and Gentiles, we shall find marvellous grace manifested as regards the methods and seasons of Divine revelation. Was it not often the case that the darker the world became, the brighter the Divine light beamed forth. Each successive dispensation of revealed religion made new discoveries of God's mercy. When priesthood and royalty had both greatly failed in Israel, then prophets were multiplied, and their prophecies became clearer and more frequent. Among the apostate ten tribes, how many holy prophets lived and laboured! When the world was sunk in darkness—when hypocrisy and formality triumphed amongst the Jews, and pride and sensuality prevailed everywhere among the Gentiles—then Jesus came preaching peace, and the dispensation of the Spirit was established.

If the question be asked, *In what did these communications consist?*—the answer is in one word, "*Truth.*" The truth concerning the origin of all things, the beginning of the family of man, and the entrance of sin into the world, is told in a few infallible and simple sentences, which nothing ever has, or ever will prove to be incorrect. *Then redemption* becomes the one great subject of inspiration. All that follows the brief record of the creation and fall of man is intended to unfold the wondrous scheme of redeeming love—to exhibit its glory, its adaptation, sufficiency, and the certainty of its triumphs. The revelation of this infinite subject was *gradual, clear, sufficient,* and altogether worthy of God, though often considered as foolishness by erring man.

How, or in what manner were these communications made? The answer is, "at sundry times, and in divers manners." "Holy men of God spake as they were *moved* by the Holy Ghost." They spoke not in words which man's wisdom teacheth, but which the Holy Ghost teacheth, (1 Cor. ii.) Hence

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the Bible is not merely authentic and generally correct, but, as given by God, in every part *inspired*, and therefore altogether *infallible*. In it we have the library of the Holy Ghost. It is an abiding and complete work, which needs not to be supplemented, and shall never be supplanted; it abideth for ever. The word "inspired," or "breathing into," denotes the origin, the directness, gentleness, and facility of His operations. We may certainly conclude that the inspiring Spirit gave those on whom He moved such light and evidences as left them in no doubt respecting the source whence the wondrous thoughts that swelled within them came. "If you ask what this inspiration was," says one, "I answer, I cannot tell." In this, as in every other work of God, there is mystery, variety, and perfection. "His ways are past finding out."

III. *Consider the character of the Holy Spirit as unfolded by His works, or as made known by that Book of which He alone is the Author.* The Holy Spirit had a hand in creation, (Gen. i. 2.) He also formed the human nature of Christ, (Luke i. 35,) is the producer of all useful gifts, (Exod. xxxi. 34, 1 Cor. xii.,) and real holiness, (2 Thess. ii. 13;) but we speak now of His written works. We would reverently and gratefully contemplate the Holy Spirit *as an Author*, or rather as "THE AUTHOR" of "THE BOOK." On the title-page of the Holy Scriptures may be written with the greatest confidence, "THE HOLY BOOK, BY THE HOLY SPIRIT."

Having looked at the title-page, and had our expectations raised by the name of the Author, if we next diligently, humbly, and prayerfully search the volume, we shall be sure to have all our expectations fully met, yea, far exceeded.

Bear in mind that our object is now to learn the *character* of the Divine Author from the characteristics of His writings. This can only be very imperfectly attained to as regards human writings. The heart of man is very deceitful, and does not fully disclose itself by what he writes. "It is so easy to be good on paper." Some writers have sadly contradicted by their lives, what they have taught by their pens. Some, who have soared as authors on the wings of genius, have grovelled by their actions in the mire of sin. It is not so as regards the course of the sacred penmen; and as for the Divine Author of the book, here, in His own grand volume, we may trace His infinitely glorious character, and learn how great and good He is; but let us bear in mind, that even for this we need His gracious aid, and should earnestly seek it.

Look again at the title-page, and read, "THE HOLY BOOK, BY THE HOLY SPIRIT." The book, we say, answers to the name of

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its Author, and that name is a guarantee for the truth, lovingness, and holiness of the book. The words, THE HOLY SPIRIT, suggest three thoughts—*spirituality, holiness, infinity;* and from the book we shall learn most clearly that these all are attributes of its Author, even as creation attests that its Author is infinitely powerful, wise, and good. That book must be *spiritual* which was indited by a Spirit, though human hands wrote down its words, and though human sympathies pervade its pages. And such a book must bear witness to the spirituality of its author. The Bible is a most spiritual book. It is a book for the soul, and a book about the soul. It reveals the spirit-world, and trains up immortal beings for that blest abode. It is the means of originating all spiritual life, and is the food to sustain that life. In this respect, how gloriously does it contrast with all other pretended revelations, whose utter grossness shews their vile origin. It may be said of the Koran, and every other pretended sacred book, "That which is born of the flesh is flesh." Their carnal character betrays their low origin. The spirituality of the Bible should induce deep respect, yea, unbounded reverence for it. If God were to commission a holy angel to indite a book which should accurately describe the starry heavens, with what feelings of awe should we receive and study the volume; but this has been far outdone in every respect by that Divine *Spirit* "who searches the deep things of God," revealing to us God's great thoughts and gracious purposes. The natural or carnal man cannot, therefore, really enter into this book. "We must receive the Spirit," which is of God, in order that we may know the things which are freely given us of God.

The book is as *holy* as it is spiritual, as practical as it is heavenly, and so certifies that a HOLY Being indited it. From beginning to end it condemns sin. With all its words of inviting love to sinners, and all its assurances of a free pardon to whosoever returns to God by Christ, it never excuses sin, or speaks lightly of transgression. It is a sword to destroy sin, and conquer its great patron and promulgator, the devil. It is the great friend of all holiness. This it is that clothes it with such sublimity, and makes it so suitable to guilty, ruined man. The means by which it proposes to make sinful man holy, and train him up for a world of perfect purity, are alike honourable to God and adapted to man. God therein proposes to pardon the guilty on account of what the Saviour has done, and thus by bringing under infinite obligations, to produce love, and call forth gratitude and devotedness. Here this book stands alone.

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"What if we trace the world around,
And search from Britain to Japan,
There shall be no religion found
So just to God, so safe for man."

It not only decides this great point, but into all the minutiæ of daily life this book descends; it travels into all ramifications of society, legislates for all relationships, yea, nothing is hidden from its genial heat. Everywhere it proposes to make the fruits of holiness grow, to the praise and glory of God.

But mark how the definite article is used—THE HOLY SPIRIT. The author of the Bible is *the Spirit, the infinite Spirit,* and this book proves His INFINITY, even as every other book demonstrates the *infirmities* of the author thereof.

The Holy inspiring Spirit must be a being of infinite foreknowledge and perfect wisdom. The Bible took more than fifteen hundred years to write. About thirty different persons were employed upon it; some of them residing in various parts of the world. Yet in this wondrous book, notwithstanding a vast variety of subjects and style, there is *perfect unity of theme and design.* And then, its minute prophecies concerning persons and things, uttered ages before their fulfilment, together with its all-adaptiveness to man's nature and miseries, his desires and destiny, prove the infinite knowledge and wisdom of its Author.

If we consider the gushing tenderness displayed in the sweet invitations, precious promises, and graphic narratives of the Bible, we may trace that the Holy Spirit is infinitely *loving* and *gracious;* while in the simple, soothing strains of truth, so suited to the feeblest intellect, so comforting to the most sorrowful heart, we see the infinite *condescension* of the Spirit. And when that word comes home to the stubborn sinner, and strikes him down to the dust in self-abhorrence, or when it lifts up the desponding soul to joyful hope by two or three of its wondrous syllables relating to the Saviour being received and rested on, we learn the omnipotent *power* of the Spirit of truth. He can give full effect to His own word, making the gospel the power of God unto salvation, producing by its means tastes for, and sympathies with, all that is divine and heavenly. It also draws such truth-loving hearts into sweet communion, so that they are "joined together in the same mind and in the same judgment," and trained up for the enjoyment and employment of the world of light and glory.

Such a book must last for ever, and so it bears witness to the *eternity* of its Author. Whatever may change or perish, "the word of the Lord liveth and abideth for ever." Blessed

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thought! those who have felt its power, seen its beauty, and tasted its sweetness, and heard its harmonies, are the temple of the Holy Ghost, and shall realise for ever the fulness of whatever they now have the earnest of.

IV. *What a deep concern should be awakened in the minds of all saints now!* There are four facts we would just mention which should produce deep solicitude and earnest effort. We have this book to *study and search;* let us beware of neglect, of self-dependence, of rash interpretation, and the fettering influence of human systems. We have it to *exhibit.* Believers should be the epistles of Christ, and their characters should shew that they have been cast into the mould of the Gospel. The Church is "the pillar and ground of the truth." The Church is erected on purpose to sustain and exhibit God's precious Word. We referred at commencing to the two great works of the Holy Spirit—the Bible and the Church. The Bible is complete; the Church is in a state of formation. But the Saviour's prayer shall be soon answered: "Sanctify them through thy truth," (John xvii. 17.) And then, when made one in the Father and the Son, they shall *exhibit* through eternity the beauty of Divine truth. Now we have this truth to *spread.* Let us do this diligently and prayerfully, "if by any means we may save some." Every Christian should "hold forth the word of life," and from every church "the word of the Lord should sound forth." A fourth and very solemn fact is, that this word must be fulfilled in every one with whom it comes in contact. When Elijah ascended to heaven in a chariot of fire, and when Jezebel was cast from the window of her palace to be trodden under foot of horses, and to be eaten of dogs, it could be alike said of both, "This is the word of the Lord." Thus will it be with all who have the testimony of God's book. Whether saved or lost, God's word will be fulfilled in them. All who trust and love it, will rise to glory; all who neglect and despise it, will sink into utter and irremediable ruin.

Let us then wait diligently on its great Author for light and power, that we may understand, adore, and spread it; and make it our daily, earnest prayer that He would so bring His own Word home that "the grace of our Lord Jesus Christ, the love of God, and the fellowship of the Holy Spirit," may be more and more realised.

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Notes on Scripture.

THE BRAZEN SERPENT.

NUM. XXI. 8.

"And the Lord said unto Moses, Make thee a fiery serpent, and set it upon a pole: and it shall come to pass, that every one that is bitten, when he looketh upon it, shall live."

So far as we have become acquainted with the human race, we have not yet met with any people that have not shewn a consciousness of a Supreme Being—a Being who, on account of man's guilt, has to be propitiated in order to obtain salvation or happiness in the world to come. But we have not become acquainted with any nation, ignorant of the gospel, that sought this salvation or happiness *in the right way*, or in the way in which *alone* it can be found. The Bible is the only book which acquaints us with the cause of man's fallen state, and points out also the way of his recovery. It treats from beginning to end of the great subject—all-important to every offspring of Adam—*how* man may be saved. Christ and His people are the sole burden of its song. With Him the Holy Scriptures begin, and with Him they close. He is the "Alpha and Omega, the beginning and the end." And His ancient people, in their whole history, furnish us with a striking example of man's state by nature, and teach us the necessity of having a Redeemer, offering *a free and full* salvation without either desire or desert on the part of man. Now, such a salvation is set forth in the type before us. It is true, the Israelites "came unto Moses, and said, We have sinned, for we have spoken against the Lord, and against thee;" but, however they might pray for deliverance from those fiery serpents, they had no idea that the Lord would come to their rescue *in the manner* He did. They had provoked the Lord to bring this judgment upon them, and they could see no way of escaping it. Their situation was distressing indeed. The wilderness abounded with those serpents, and the people were dying in great numbers in consequence of their venomous bite. In this extremity, when death in all its horrors stared them in the face, they prayed unto the Lord. Yet they could not do it themselves, as we now can: Moses had to pray for them.

But how did God interpose on their behalf? Did He help them by removing these serpents? No; He commanded Moses to make a serpent of brass, as like as possible to those which bit the people; and that serpent was to be put on a pole, in order that the wounded might *see* it, *look* upon it, and thus *be healed* from their mortal bites. But what was there between the *means and the end?* What could a lifeless serpent of brass effect in curing the dying Israelite? or what could it signify of what particular shape it was? Such, and many similar questions might proud human reason ask, and, obtaining no satisfac-

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tory replies, turn away from such a remedy as an outrage on common sense. Had the Israelites been disposed to act thus,—as, alas! the Rationalists of the present day are doing,—they would have said, "Ah, He is now laughing at our calamity, and is mocking that our fear is come!"

Strange, however, as the manner of God's interposition might appear to the Israelites on this occasion, the reason is clear to us, who know the mystery contained in this wonderful remedy; for Christ applied it to Himself: John iii. 14, 15, "And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up; that whosoever believeth in him should not perish, but have everlasting life."

The brazen serpent was an eminent type of Christ. "God sent his only-begotten into the world," to take upon Him our nature, and "to become in all points like unto His brethren, sin excepted," and to be made "in the likeness of sinful flesh." As Moses made a fiery serpent of a lump of brass an emblem of God's wrath, so has God made Christ on the cross "to be sin for us,"—nay, a curse, for it is written, "Cursed is every one who hangeth on a tree." And thus has God raised up a banner of salvation for the whole world; for the Israelitish camp, with its venomous serpents and dead and dying bodies, was a type of this sin-stricken world, where all are bitten and are dying—not only a *temporal*, but an *eternal* death—in consequence of the venom of the old serpent the devil. And as Moses, in the name of God, was commanded to invite the dying Israelites to look upon the brazen serpent and live; so are all those charged now, who themselves have found grace, to direct every sinner, who feels his mortal disease, to look believingly unto Jesus Christ, and live—live eternally in bliss and glory.

The gospel message is as *free* as the invitation of Moses was to the dying Israelites. Whosoever will, let him come to Christ. He came into this world on purpose *to save sinners*—"to seek and to save all that are lost." His gracious invitation is, "Come unto me, all ye that labour and are heavy laden, and I will give you rest"—yes, "rest unto your souls." Already, by His servant Isaiah, He says, "Look unto me, and be ye saved, all the ends of the earth." And, representing the gospel blessings as a rich feast, He says through the same prophet, "Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price."

The direction given to the Israelites was most simple. They had only to look upon the brazen serpent. Nothing but childlike obedience was demanded of them to God's command. No ceremony of any description was needed in connexion with the remedy of God's providing, nor were they to *do* anything whereby to merit their salvation. Here, then, we behold a farther mystery or type of the way of salvation through a crucified Saviour. Salvation by faith in Jesus Christ is here most intelligently taught; so that it is a wonder that after this there ever has been a doubt or dispute on this important doctrine of our holy

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religion. "Look unto me and be ye saved, all the ends of the earth: for I am God, and there is none else." This is the language of the Old Testament; and in the New, our Saviour says, "Whosoever believeth in me, shall be saved. For God so loved the world, that he gave his only-begotten Son, that whosoever believeth in Him should not perish but have everlasting life." Therefore, *looking unto Jesus believingly* will save our souls from perishing, as the Israelites were saved from bodily death by looking upon the brazen serpent.

Whatever works the Lord may require of us, *after* a new life has been created in the soul, in the article of justification, faith in the alone merits of Jesus Christ is demanded in order to secure pardon and peace.

In this view, again, the type is peculiarly instructive and plain. The feeling of the utmost danger led the Israelites to look upon the brazen serpent, believing that by so doing they shall be healed; and the feeling our mortal disease will make us eagerly look unto Jesus for salvation.

Reviews.

The Exodus of the Israelites out of Egypt Explained: and the Place where they Passed through the Red Sea Determined. By the Author of "The Kings of the East." Bombay. 1857.

From this Bombay pamphlet we extract some pages which will interest our readers. The theory of the author requires further investigation:—

"If the waters were thus divided, and dry land made to appear by the waters being driven back, there must of necessity have been a bank across the bottom of the sea extending from shore to shore, otherwise the miracle could not have been wrought as above described. Unless there had been a bank, there would have been no division of the waters, but an entire emptying of the bay of Suez; and the waters would have been forced altogether on one side of the place of passage made bare for the Israelites. But if there were a bank across the sea, raised some fathoms above its level bottom, then the driving back of the waters would make bare its top and still leave water on either side of it in depth nearly equal to the bank. Owing to these considerations, the charts containing the soundings of the Red Sea were examined, and by a reference to the map, in which two lines are drawn across, it will be seen that a bank nearly one mile broad extends from Point Addaja to the Arabian shore, the water upon which is less deep than the sea on either side of it by four to six fathoms—the depth upon the bank being commonly four to six fathoms, and on either side of it eight, ten, and eleven fathoms. When therefore the bank was made dry land, there would have been water sufficient to have been a wall of protection unto the Israelites on their right hand and on their left. Pharaoh could not have marched his army to attack them on either side, but was constrained to follow after them in the same track which they had pursued. Not only are commentators

generally agreed as to the encampment of the Israelites in the valley of Moses, and to their passage having been effected at or near to the place where there is now found to be a bank across the sea; but tradition has left its record upon the nearest mountain, and fixed upon this enduring monument the name of Jibbel Ataka, or Mount of Deliverance; and the point of land which juts into the sea and forms part of the bank, is by tradition named Point Addaja, it being a corruption of Ataka, or Point of Deliverance. Thus mountain, valley, and shore bear their testimony to the truth of the Divine word, and unitedly point out with precision the place of Israel's deliverance and Pharaoh's overthrow. By referring to the map, it will be seen that Addaja Point narrows the sea at that place to a breadth not exceeding five miles at low water; and as the bank is nearly one mile broad, the 'six hundred thousand Israelites which were men, besides children, and a mixed multitude which went up also with them, and flocks and herds, even very much cattle,' could all have passed over, within the few hours allowed for their journey, on 'dry land through the midst of the sea.' Had the width of the sea been more than five miles, or the breadth of the bank less than one, it would have been barely possible for so large a multitude to have crossed in the short space of a night—which the Israelites must have done, For 'in the morning watch the Lord looked unto the host of the Egyptians through the pillar of fire and of the cloud, and troubled the host of the Egyptians. And the Lord said unto Moses, Stretch out thine hand over the sea, *that the waters may come again* upon the Egyptians, upon their chariots, and upon their horsemen. And Moses stretched forth his hand over the sea, and the sea *returned to his strength* when the morning appeared, and the Egyptians *fled against it;* and the Lord overthrew the Egyptians in the midst of the sea. And *the waters returned,* and covered the chariots, and the horsemen, and all the host of Pharaoh that came into the sea after them: there remained not so much as one of them,' (Exod. xiv. 24–28.) The whole of this description proves that the sea was *driven back,* and that the commonly-received opinion that the waters stood upright as a wall is wholly erroneous. Had such been the case, contrary to the laws of nature, then it would not have been said unto Moses, 'Stretch forth thine hand over the sea, that the waters may come again,' for they would have been present and ready to fall upon the host of the Egyptians; neither would they have had time to have fled against it, for they would have been instantly overwhelmed. It is also said that the '*waters returned,*' which implies that they must have been driven to some distance. Besides, had they stood upright as a wall, it must be imagined that Pharaoh and all his host were bereft of reason, or they would never have marched after the Hebrews between two walls of water, miraculously sustained, and ready to drown them at any moment, The conduct of Pharaoh does not warrant such a supposition. For though he was actuated by the most stubborn will and the strongest hatred, yet it is also evident that he acted upon reasonable ground. His conclusion that, by turning into the wilderness, the Israelites had got 'entangled in the land,' was certainly correct; and nothing less than a miracle could have saved them out of his hand. There is still another point to be examined, for it is said, 'the Lord caused the sea to go back by a strong *east* wind.' It is therefore needful to ascertain whether a wind blowing from the east quarter would have driven back the waters from off the bank which is now found to extend across the bottom of the sea. By noticing the position of Addaja Point, it will be seen that the coast on the Egyptian side makes a large curve stretching in a south-westerly direction for more than twenty miles, whereby the width of the sea is increased from five to twenty-three miles at the widest place made by the bay. In describing the quarter from which the wind came, the term east only is used, which is evidently meant to imply that the wind blew from the *east quarter.* Strictly speaking, in accordance with the term now in use, it would

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have required the wind to have blown from 'E.N.E' to have forced the water from out of the harbour of Suez until it was lowered to the level of the bank, and the same wind would have heaped up the waters in the large curve or bay on the Egyptian side, which is quite capable of receiving the waters which would thus have been driven into it from out of the harbour of Suez.

"It may be urged that in the song of Moses he says, 'With the blast of thy nostrils the waters were gathered together'—'The floods stood upright as an heap, and the depths were congealed in the heart of the sea,' (Exod. xv. 8.) The question raised may be answered by another, which is, When a literal and historical account is given of a transaction, and a highly figurative and poetical description is also given, which of these two relations should be regarded as giving the real facts of the case?

"There seems to be no difficulty in deciding that the plain statement ought to be relied upon. The song is a beautiful and glowing description of the great deliverance achieved by the Almighty for His people, in which He is represented in person as 'blowing the wind out of His nostrils' and as 'dashing the enemy to pieces with His right hand.' If the song be taken as a guide, then the drowning of Pharaoh in the Red Sea may be called in question, for at ver. 12 it is said, 'Thou stretchest out thy right hand, the earth *swallowed them*.' These considerations appear to justify the adhering to the plain historical narrative. It may be observed that the studying of the account given by Moses in Exod. xiv. led to the full conviction that a bank extending across the sea must have existed at whatever point the miracle was wrought. The searching for it in the maps containing the soundings of the Red Sea was an after-thought, arising from the decision previously arrived at. It was therefore the more satisfactory to find, upon an investigation of the charts, that the correctness of the reasoning was confirmed by the bank's existence at the very spot which tradition has handed down to us as 'the point of deliverance.'

"Whilst this discovery removes all doubt as to the actual spot where the Israelites crossed, it adds fresh testimony to the truthfulness of Scripture, and makes plain that which has been a difficulty to many believers, and a subject of jest and derision to infidels.—In the whole of the Red Sea, from Suez to Jiddah, *there is not another bank to be found across it*, and there is not another spot in its entire length where so large a host could have crossed in the short space of a night.

"There are persons who seem to consider that any transaction which can be accounted for by the operation of natural laws, has lost its claim to be any longer regarded as a miracle, overlooking the fact that its miraculous character is sustained by the interference of the Almighty, and in His overruling and adapting the force and direction of the natural agents, wind and water, to produce a particular result at a given moment, and at a spot which Omniscience alone could have selected. The appearance of the locusts upon the land of Egypt was as astonishing a miracle as any one of the many which were wrought for the deliverance of the Israelites, though it, like the passage of the Red Sea, was effected by the agency of an east wind. 'The Lord,' it is said, 'brought an east wind all that day and all that night, and when it was morning *the east wind brought the locusts*.' Therefore should any allow their preconceived opinions to prejudice their judgment against this explanation of the miraculous passage of the Red Sea, a little reflection will probably convince them that the miracle itself is not less stupendous, because there was no suspension of the known laws of nature, than it would have been had the Almighty acted by means altogether unknown to us. The deliverance of Israel having been completed, it may be imagined with what intense interest, as they stood in safety on the sea-shore, they watched the returning waves overwhelming Pharaoh and his army in the midst of the sea, and with what heartfelt gratitude and joy 'sang Moses and the children of Israel unto the

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Lord' their song of thanksgiving and of triumph. The day of deliverance and of rejoicing being ended, they turned their back upon the shore, made loathsome by the carcases of their enemies, and, with their faces toward the Promised Land, they set forward on their journey under their appointed leader, Moses. Before this great deliverance, the Lord would not lead them 'through the way of the land of the Philistines, although that was near, for God said, Lest peradventure the people repent when they see war, and they return into Egypt.' But now they had seen the power of God exerted in their behalf, and had witnessed the entire destruction of their powerful enemy by His hand—of whom, then, should they be afraid after so signal a deliverance? Besides, before them went the pillar of cloud, the visible emblem of the Lord's presence, to assure them of future safety, and, if need be, of future triumphs. They were therefore led in the direct way to Palestine 'into the wilderness of Shur; and they went three days into the wilderness, and found no water. And when they came to Marah, they could not drink of the waters of Marah, for they were bitter: therefore the name of it was called Marah. And the people murmured against Moses, saying, What shall we drink?' (Exod. xv. 22–24.) How perfect a representation is this of every Christian's experience!—delivered from one trial to-day, and filled with thanksgiving and praise; to-morrow fainting under a fresh trial, and in heart desponding, and murmuring, forgetful of the recent deliverance. The children of Israel had witnessed miracles performed in their behalf; yet when their trial assumed a new shape, they could not trust their great Deliverer, who sent it that He might 'prove them there.' Had they been faithful, they would in all probability have been led directly into Canaan, and have been saved from their long and wearisome journey of forty years' duration in the 'great and terrible wilderness.' The consequence of their murmuring at Marah was, that their route was changed from its direct course to Canaan, and they were led to Elim, where were twelve wells of water, and threescore and ten palm-trees, and they encamped there by the waters. This description agrees with Ayoun Mousa, or the 'Wells of Moses,' which are situated about twelve miles to the south-east of Suez, and nearly opposite the place where they had a few days before crossed the Red Sea. Moses' description of Elim, though so short, is almost as suitable now as it was when visited by the Israelites upwards of three thousand three hundred years ago. Upon visiting this spot in 1853, there were then ten wells of water in daily use, and about one hundred and ten palm-trees. Some seemed to be of great age, and their roots were raised on mounds, the debris of former generations. Generally the trees were of small size, but many were laden with fruit: they were all of the date species. The quantity of water used to irrigate and otherwise supply the gardens and wants of the inhabitants living there, is considerable. The spot is an oasis in the midst of a sandy desert; and the nearest hills of any large size are about seven miles off, and these appear so barren that it seems very doubtful if they can contain the source or spring which yields this never-failing supply. From this place is the dry channel of a canal, or large open ditch, which ends in a well now in ruins and nearly filled up, dug in the sand near the sea-shore, and built round with masonry, from whence ships in the Red Sea were supplied by means of a Persian wheel, or some such contrivance, which raised the water from the well apparently into spouts leading to the boats brought close to the water's edge. The water at Ayoun Mousa is tolerably pure, and is by far the best in the neighbourhood. It was not considered unpleasant to drink by any of our party. From the 1st verse of the 26th chapter of Exodus, it seems that the Israelites encamped at Elim for more than a month, and they removed from thence and encamped by the Red Sea, (Num. xxxiii. 10,) and from thence 'they came into the wilderness of Sin, which is between Elim and Sinai, on the fifteenth day of the second month after their departing out of the land of Egypt.' Their other stations are all named in

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the 33d chapter of Numbers; and if the explanation now given has cleared away the difficulties with respect to the positions of Marah and Elim, then it is probable that the rest of the encampments will be found, one after the other, in their respective localities, without any great difficulty, by those who may diligently seek for them. It would be well if search were made for Marah in the wilderness of Shur, for if it can now be found there, then the route of the Israelites, and their being turned back to Elim after their murmuring on account of the bitterness of the water, will be completely established by facts as well as by the Mosaic account. By some persons it may be urged as an objection to this explanation of the passage of the Israelites through the Red Sea, that during the last three thousand years the bed of the sea may have undergone a complete change. The best answer to such an objection is the formation of the bank itself upon that portion which forms 'Addaja Point.' A boat may be taken close alongside of it, as it rises like a quay, and is formed of trap-rock, straight up from the bottom,—and it is not likely that there has been any change in such a foundation since the days of Moses. The shore on the eastern side is too low to have allowed much alteration in the breadth of the sea, for had it been wider than at present, the well near its shore would have been overflowed,—the construction of which is attributed to Sesostris, who commenced his reign about twenty years after the passage of the Israelites out of Egypt, and who is stated in history to have had a fleet of four hundred sail in the Red Sea, for the supply of which with water the canal and well were made. History also bears testimony to the correctness of the explanation which has been given concerning the waters of the sea having been driven off the bank; for, in speaking of the Red Sea, Diodorus states (lib. iii., p. 74) that a 'tradition has been transmitted through *the* whole nation, [of the Egyptians,] from father to son, for many ages, that once an extraordinary ebb dried up the sea, so that its bottom was seen; and that a violent flow immediately after brought back the waters to their former channel.' (See 'Rollin's History,' vol. i., p. 52.) Though no mention is made by Diodorus in this passage concerning the escape of the Israelites and the destruction of the Egyptians, it is evident that there must have been some great event connected with the ebb which made bare the bottom of the sea, to have rendered any account of it traditional from father to son for many ages through the whole nation of the Egyptians. The violent and sudden reflux of the waters fully agrees with the Mosaic account, and helps to set aside the generally-received opinion that the waters stood up like a wall on either side of the path by which the children of Israel passed out of Egypt.

"The miracle is complete without such an interpretation of a figurative expression; and if the explanation which is given in this work is considered satisfactory by those who read it, then their faith will be no less firm in the overruling providence of God, because they are enabled to understand more clearly the means by which He 'divided the Red Sea into parts, and made Israel to pass through the midst of it.' Neither will they be the less willing to ascribe glory to Him who 'overthrew Pharaoh and his host in the Red Sea, for his mercy endureth for ever,' (Ps. cxxxvi. 11–16.)"

The Apocalypse Expounded by Scripture. By MATHEETEES. Vol. II. London: J. Nisbet & Co.

THE first volume of this work is occupied with the first three chapters of Revelation, and the second with chap. iv.–xi. The author holds, according to the futurist theory, that the prophetic portion of the book, from chap. iv. to the end, is yet unfulfilled, and will only begin to re-

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ceive its fulfilment when "the Jew is brought back to his own land, and the temple and its sacrifices restored," at the commencement of the dispensation of judgment. The present is the dispensation of mystery and mercy, during which the Church bears witness until the time of judgment enters, when such believers as are accounted worthy to escape those things that are coming upon the earth shall be secretly caught up to the Lord, who shall have come, though invisibly, while the unworthy of this shall be left behind; and the Church, having proved unfaithful, shall be cast off as a witness-bearer. We cannot, of course, enter into the details of the system. "Matheetees" seems to be an independent inquirer, who gives careful attention to the exact meaning of the original according to the best critical authorities, is earnestly desirous of eliciting and submitting to whatever may appear to be the true teaching of Scripture, and refuses to be trammelled by any existing systems, however imposing. The book is written in a devout and pious spirit, and is fitted to confer much practical benefit on any who may read it in such a spirit. The style is clear and terse; only we could have wished that the sentences had not been so curt, but that every three or four had been combined into one, which would have made the reading more pleasant, and been in many ways a great improvement. As one proceeds, a new and unexpected light is ever and anon found thrown upon the passages commented on, with a considerable amount of interesting illustrative information. The separate portions of the exposition are each concluded with a section on types which are thought to correspond to the events in the prophecy, by way, we presume, of confirmation—a department of the work which is very interesting from the numerous analogies which it shews obtain and are constantly repeated in God's dealings with men, and also from the no less numerous contrasts which stand out beside the resemblances. We would not attach much value to these types or analogies, viewed either as helps for understanding prophecy, or as corroborative of any exposition of it, unless we could be sure to what particular events, &c., in prophecy any given events, &c., in history are intended to correspond, and in what particular respect the correspondency or foreshadowing is intended to hold. The types of which these things are known are comparatively few, and innumerable analogies may and do exist with no discoverable intended typical relation—in the common acceptation of typical—existing between the terms. But the perception of analogies is always interesting, and here they are presented in great numbers. "Matheetees" does not engage much in controversy with those who differ from him; but when he does so, it is always with fairness and directness. Some of the objections and difficulties attaching to the historical view are set in what seems to be a strong light, while he surrounds his own view with a considerable amount of plausibility. His theory, taken as a whole, so far as it can be gathered from these volumes, is self-consistent. It seems to have, at first sight, the advantage of being the only one that can stand with the fair application of the rule, that the literal sense is always to be taken unless

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there be some necessity to the contrary; and has this further recommendation, that it avoids the difficulties and uncertainties which, it is said, inseparably attach to the historical system: any man with a knowledge of Scripture, and without any extensive study of history and ancient customs, being able on this method with great facility to interpret the Apocalypse for himself. On the other hand, what seems to go against it is the improbability that the Apocalypse should be compressed into such a short space as the theory supposes, and that the events of eighteen hundred years should be passed over in silence. We cannot adopt any historical exposition that we know of, but neither can we embrace the literal futurist theory, not, however, on account of what so many may deem the impossibility or mad absurdities involved in it, as the real literal locusts and "spirit-horsemen" from the abyss, &c.; for these things, for aught any man can tell, may be possible, and we should be prepared to believe them if the theory could be established; but we can see no ground for the secret rapture of the saints which seems essential to the scheme, and till this doctrine be proved, such a space is placed between the present time and the visible appearance of Christ as is inconsistent with immediate expectation—a result which is fatal to any theory which involves it.

There are a good many points of detail in this work on which we do not agree with the author; and there is one in particular which we think ought to be noticed, because we are persuaded it is both false and in no small degree dangerous—viz., the division of believers into overcomers and overcome; the former of whom shall have special rewards and share in the millennial kingdom, while the latter, though certain to be saved at last, shall be excluded from it, and "for one thousand years reap the bitter fruits of their evil works, and may even *possibly* be hurt of the second death, for to escape from the lake of fire does not belong to every believer; or, being judged according to their works, shall suffer punishment during the millennium, some even in the lake of fire," (vol. i. pp. 100, &c., 140, 144, 164, 171.) This view is founded upon such passages as Rev. ii. 11, "He that overcometh shall not be hurt of the second death," compared with Rev. xx. 6; Gal. iv. 19–21, vi. 7, 8; John iv. 14, viii. 51, xi. 26, and the fact that all shall be judged according to their works; and is fortified by a quotation from Isaac Taylor about the desirableness of emancipating biblical criticism from the trammels which have been imposed upon it by our polemical theologies, wherein it is supposed that if this emancipation were achieved, "our Lord's teaching concerning an impartial and rigorous retribution touching all men, would take the prominent place that of right belongs to it in Christian theology," but from which it has been excluded "because of the risk to which its admission would have exposed the doctrine of an absolute alternative of good or evil," just as if all orthodox, polemical, or other theologies did not give, and insist that all men should give, to our Lord's teaching on that point the rightful position that belongs to it, and that without feeling the slightest fear of risk to the "absolute alternative" which they demonstrate and

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maintain. But Isaac Taylor, however worthy of honour, and however great his merits in other departments, is not an authority on systematic theology. The distinction, however, is groundless, for all believers are overcomers. It is sufficient to refer to the following passages,—as Rom. viii. 17, "Nay, in all these things we are more than conquerors through him that loved us." The "we" here mentioned are plainly God's elect, (ver. 33,) the "all" for whom God delivered up His own Son, (ver. 32,) and all these are of course believers, and are also all more than conquerors or overcomers. To say of any who are so overcome by evil as that they are subjected to punishment at the coming in consequence of their defeat, that they are more than overcomers—which is said of all believers—is evidently absurd. Again, (1 John v. 4, 5,) "For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith. Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?" Every one that believeth that Jesus, &c., is a believer, and is meant by "whatsoever is born of God;" for, in regard to the present point, no stress can be laid upon "whatsoever" as signifying the new nature in distinction from the person possessing it. If the new nature overcomes the world, the regenerate person overcomes the world also as a matter of course, and this is therefore true of every believer. The world, as used by the apostle, comprehends all that believers are called upon to overcome—namely, as described in chap. ii. 16, all that is in the world, the lust of the flesh, the lust of the eyes, and the pride of life. Those who overcome these, overcome all evil, and Satan in particular; for it is only by means of the contents of that threefold division that he tempts mankind; but all believers overcome these. Such passages as these speak of the matter expressly, and ought to rule those in Revelation, &c., above quoted, which are of an entirely different character. See also 1 John iii. 6–10, and v. 18, which are utterly destructive of the view of "Matheetees." Gal. v. 19–21 gives no support to his view; for, after enumerating the works of the flesh, and declaring that they which do such things shall not inherit the kingdom of God, the apostle states distinctly in ver. 24, that "they which are Christ's have crucified the flesh, with the affections and lusts;" and they, therefore, cannot do the works of the flesh, so as to be excluded from the kingdom of God. A similar remark may be made in regard to Gal. vi. 7, 8. Believers in the seven churches must either have crucified the flesh, &c., or have been not Christ's, which is contradictory. Some may be slack in the work of mortification, and may sin very grievously, as some in the seven churches did; but God has made provision that they shall not remain in sin; and the threatenings of wrath in the world to come addressed to believers are means which He uses to awaken them, but do not imply that they shall ever be inflicted upon them; for (1 Thess. v. 9) "God hath not appointed us to wrath," &c. They are of use to shew believers the necessary connexion between sin and punishment, how grievously God is displeased with sin, what even their own sins deserve; and to cause them to fear sin,

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and avoid it, and give all dilligence in following after holiness. Besides, believers cannot be punished without an impeachment of Divine justice, which exacted and received full satisfaction from our Lord in their stead; and, (Rom. viii. 1,) "There is therefore now no condemnation to them which are in Christ Jesus," and, of course, no punishment, and no perishing. Neither is John x. 28 more to the purpose: "I give unto them eternal life, *καὶ οὐ μὴ ἀπόλωνται εἰς τὸν αἰῶνα*," which, it is said, should be translated, "they shall not perish for ever"—implying the possibilty of their perishing for some time after the coming. For *εἰς*, or "for," in this connexion means "during;" and the meaning is, if we are to literalise very strictly, "they shall not perish during the age." Now age means either the age to come, (*αἰ. ὁ μέλλων*,)—in which case it is declared that they shall not perish during the millennium,—or it signifies the eternity of future time after any man is enrolled in the number of Christ's sheep, and this is the meaning of the word here; but either way, the view of "Matheetees" is overthrown. The right translation is just the ordinary one, "they shall *never* perish;" as is further evident from John iv. 14, *οὐ μὴ διψήσῃ εἰς τὸν αἰῶνα*, which is the direct contrary of, and is explained by, *διψήσει πάλιν*, (ver. 13,)—"shall thirst again"—"shall *never* thirst." Also Mark iii. 29, with 1 John v. 16; Jer. l. 39.

Again all believers at the coming enter the kingdom. 1 Thess. iv. 15–17, "We [namely, all believers,] which are alive and remain unto the coming of the Lord, shall not prevent them which are asleep. . . . The dead in Christ [all departed believers] shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we [all believers at that time, both quick and dead] ever be with the Lord." Could Paul have said that they should be ever with the Lord, or propounded this, and the resurrection, and the being caught up to meet the Lord, as a ground of comfort to the Thessalonians, if, after these two last things, some of themselves, or of their friends, should be excluded from the kingdom, and perish, or be punished, for a thousand years? To the same purpose—1 Cor. xv. 23, "They that are Christ's at His coming;" ver. 52, "The dead shall be raised incorruptible, and we shall be changed;" ver. 42–49, 54, "So when this corruptible shall have put on incorruption," &c.; ver. 57, "Thanks be unto God, who giveth us the victory," &c. Whence it is plain that all believers at that time shall receive bodies incorruptible, glorious, powerful, spiritual, heavenly, and shall then have a final and complete victory over sin, the law, and death; and it is inconceivable that persons such in body and soul should perish, or suffer positively in any degree, or have their victory postponed for a thousand years, or for any period, however brief. So also 1 Cor. iii. 16, with Rom. viii. 23, and 1 John iii. 2, which teach the same thing of all believers. These passages shew who shall not be hurt of the second death, or on whom it shall have no power; so that to understand Rev. ii. 11, and xx. 6, in the sense of "Matheetees" is impossible. They are, in fact, encouragements to per-

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severance, held out to believers in the way of shewing what shall not happen to them. They also, no doubt, imply threatenings, the use and meaning of which have already been mentioned, but do not imply at all that, while unbelievers are overcome, and while believers also may be and are sometimes overcome in the battle, any believer can fail to overcome in the war.

Doubtless, every man shall be judged according to his works; but this does not infer that any believer shall be punished or excluded for a time from bliss. It only means that believers, while saved and rewarded for Christ's sake, shall have the amount of their reward regulated according to their works. They shall not be in any sense rewarded for their works—some receiving great, others small rewards, but all entering into complete salvation, and perfect deliverance from the deserts of their sins; while the wicked shall both be condemned for their works, and shall have the degree of their punishment determined according to them. Paul speaks of this expressly in 1 Cor. iii. 12–15, "If any man's work abide which he hath built thereupon, [upon Christ, namely,] he shall receive a reward, [in addition, of course, to bare salvation.] If any man's work shall be burnt, he shall suffer loss: but he himself shall be saved; yet so as by fire." Here it is distinctly declared that, in the day of trial at the advent, every one who hath built upon that foundation, or every believer, shall be saved, although those who may have raised a superstructure of wood, hay, stubble, shall suffer loss—shall lose the reward which they would have gained had they, instead, built thereupon what would have stood the fire, or the most strict and vigorous application of the regulating principles of the judgment to the works of the judged. The judgment shall be so impartial, strict, and rigorous, that it is compared to fire, through which, however, every believer shall pass successfully. If some shall at that time be excluded from the kingdom of God, and made to "reap the bitter fruits of their evil works" for a thousand years—perhaps in the lake of fire for the whole or part of that time—it is inconceivable that the apostle could have said, "yet *so as* by fire," οὕτως δὲ ὡς διὰ πυρός. He would certainly, in that case, have omitted *so as*, and given all who built wood, hay, stubble, to understand that, not only should their work be tried and consumed by figurative fire, but that they themselves should pass through the literal element.

The Plymouth Brethren. A Letter to Rev. Osmond Dobree, B.A., Guernsey, containing Strictures on Mr William Kelly's Pamphlet, entitled "God's Principle of Unity." By Rev. Frederick Whitfield, B.A. London: John F. Shaw & Co.

A truthful and telling pamphlet, from which we make the following extract:—

"In speaking of the origin of the 'Brethren,' Mr Kelly says, 'They prayed, they mourned over the low condition of themselves.' Never had they more reason to do this than at the present moment. Never have they been so low

as they are now. Split up into no less than three or four different sections, each of which, to my own knowledge, has been in the *habit* of saying the bitterest things of the other, and very often placing them outside the pale of Christianity, they have never had such reason to confess themselves 'miserable sinners' as now. Mr Kelly goes on to say, 'On one ex-clergyman special honour was put by the Lord: for He was pleased to revive, (through him,) from the Scriptures, the mystery of Christ and the Church, the true character of our hope in the Lord's coming, the personal presence and operations of the Holy Ghost in the Church and the Christian.' I happen to know who this ex-clergyman is, and I must now add, that all is not stated here. Long before this ex-clergyman left the church, a clergyman, who now stands high in our Irish University, wrote and preached on all these subjects. He it was who first revived these grand and glorious truths. His books were purchased, and literally *devoured* by 'the Brethren.' So little were his views appreciated that he was *written down* in all the leading periodicals of the day. He was called a fanatic, a madman, a dreamer of dreams, and the like. A few godly ministers embraced his views, now held by hundreds in our church, and acknowledged by every well-taught Christian. The 'Brethren' read them on all sides, and highly appreciated them. Here then was the first dawning of the light, and *not* where Mr Kelly places it. The clergyman I allude to is the Rev. William de Burgh, D.D., Incumbent of St John's, Sandymont, Dublin, Donnellan Lecturer in the University of Dublin.* Let the reader of this letter only read his publications, and he will find all these views clearly set forth.

"Mr Kelly goes on to state what are the views of 'the Brethren.' He says, 'They welcomed in His name (Christ's) *every saint;* they owned the members of *the* Church of God *wherever* they might be; they saw clearly that the scriptural ground of meeting is Christ's body.' Mr Kelly then triumphantly asks, 'Do you know of any Christians, save "Brethren," who are simply, thoroughly acting on this basis *now?* Is it not large enough to admit *every* saint who walks as such, without imposing a *single condition* which he does not own? I see this basis and no other taken among Brethren, and among Brethren only.' One of the worst parts of Mr Kelly's letter is the portion I have just quoted. In no other part are facts so artfully concealed as in this. How Mr Kelly could have come to put this on paper, well knowing, as he must have done, that the conduct of the Brethren was *the very opposite,* baffles all *my* comprehension. 'The Brethren' *now* 'receiving *every* saint,' and 'without imposing *a single condition!*' Mr Kelly, do you not know *right well* that this is not the case? Do you not know that even in your own meeting, in Guernsey, this is not the case? Right well do you know it, and so do I too. If a child of God comes to you from Mr Newton's congregation, would you receive him at your table? No, you would not, although he may be a Christian, and walking consistently as such. How then can you say you receive every child of God '*without imposing a single condition which he does not own?*' Do you not treat Christians coming from 'Bethesda' in the same way? Have you not now scores of godly people, whom you have refused to receive, sitting on the *outside* benches in your meetings, and simply because they have been in communion with Mr Newton, or with Bethesda, and do not prefer to renounce that connexion? Have I not myself seen these people, talked with them? and have I not been present when these people have been refused communion? Are not these very people, so refused, some of the most precious of God's people living? Have I not heard your own people say so, and call them 'dear brother' and 'dear sister?'

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* "Author of 'A Commentary on the Book of Psalms,' 'An Exposition of the Apocalypse,' 'Lectures on the Second Advent,' 'A Compendium of Hebrew Grammar,' 'Tracts for the Church,' &c., &c."

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Can I not even mention the names of some of these so *shut out?* and do I not know that they are not isolated cases, but that they are to be found in London, Edinburgh, Dublin, and other places? And you say, Mr Kelly, that '*now* you welcome in Christ's name *every* saint, and that *without imposing a single condition!*' How *could* you put such a statement in print? Are you not imposing conditions which have not the slightest colour of foundation in God's Word? Are not your tests now, not 'Christ' but 'Ebrington Street,' or 'Bethesda,' or some other place of the kind? These are the new tests among you, Mr Kelly. It is not Christ now, it is something else, though you strive most assiduously to conceal it from Christians in other denominations, for fear your influence should be damaged, or that you should be checked in your proselytising courses. Not very long ago, a dear friend of mine spoke to your principal teacher, in his meeting in ——, about these terms of communion. What did that teacher say to my friend? 'A godly man coming from the Establishment we *could* receive, but not one coming from Mr Newton or Bethesda.' Is this receiving 'every saint as such,' Mr Kelly? And yet you can point out, neither in Mr Newton nor Bethesda, any vital error *plainly* condemned in God's Word. I challenge you to do this. And yet you receive every Christian as such! But, perhaps, you will say, 'All this is merely *individual* conduct. I am not defending our *practice,* but our *principles.*' This I know is your resort, when hemmed in. But it will not pass here, for this is done everywhere among you, has been approved of by all your people, and has become a fixed principle among you. Nay, you are acting upon it at this very moment. Mr Newton, Mr Craik, Mr Muller, and hosts of others I could name, although some of the dearest and most honoured of God's people in this kingdom, you would not receive at one of your meetings, Mr Kelly; and you know it as well as I do. And yet, in the face of all this, you could write without a blush, 'We receive *every* saint without imposing *a single condition* he does not allow; this is the principle we are *simply and thoroughly acting on now!*' I pass on from this, and leave it to tell its own tale."

Codex Zacynthius. Ξ. Greek Palimpsest Fragments of the Gospel of St Luke obtained in the Island of Zante, by the late General Colin Macaulay, and now in the Library of the British and Foreign Bible Society. Deciphered, Transcribed, and Edited by Samuel Prideaux Tregelles, LL.D. Bagster & Sons.

Among the scholars of this country there is no one to whom we are so much indebted as to Dr Tregelles, for his indefatigable labours in the textual criticism of the New Testament. On the Continent even he has no rival in this respect, with the single exception of Tischendorf. Between them they have collated or re-collated almost every known early MS. of the New Testament, or its parts; not working together, but independently of each other, though occasionally communicating on the subject of their labours. Of the two, certainly Tischendorf has done the more in transcribing and publishing texts of ancient MSS. He has also discovered many himself, the most important of which, named the "Codex Sinaiticus," is now on the eve of publication at the expense of the Russian Government. Dr Tregelles's labour has been more that of collation; but in this he has not confined himself to the Greek text. He has examined all the ancient versions of the New Testament and all the passages quoted in the Ante-Nicene Fathers, and

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has sought to demonstrate the value of authorities by comparative criticism. His first published work of great importance was a critical edition of the Book of Revelation in Greek and English, published in 1844; the object of which was to put the reader in possession of some of the results of criticism in connexion with that book, the Greek text of which was revised entirely upon ancient evidence. In 1848, he put forth the Prospectus of a new edition of the entire New Testament, the text to be based upon a collation of the most ancient MSS., and upon that work he has been sedulously engaged ever since. The first portion of it, containing Matthew and Mark, was delivered to subscribers in 1857, and the second, containing the other two Gospels, has been just completed. We are sorry to hear that ill health is likely to interfere, for a while at least, with the progress of the remainder. In the interval between 1844 and 1861 Dr Tregelles has published many other works well known to Biblical scholars, and has also re-written an entire Part of the volume on the New Testament in the last edition of Horne's "Introduction," namely, that which treats of the textual criticism and study of the New Testament, besides carefully editing and revising the other two parts.

Although so many years of Dr Tregelles's life have been occupied in collation, there being few known and accessible MSS. which he has not subjected to that process, the present "Codex" is the only one of which he has published the complete text. It comes before us in a handsome quarto volume, printed from the types cast for the fac-simile of the famous Alexandrine MS., edited many years ago by Mr Baber, of the British Museum, which types have been liberally lent for the purpose by the Museum Trustees, through the intervention mainly of Dr Cureton. Dr Cureton, who has himself edited an ancient Syriac version of the Gospels from the Nitrian MSS. in the British Museum, besides giving us the genuine text of St Ignatius and other ancient Fathers, from the same sources, naturally feels a strong interest in all persons engaged in kindred pursuits; and the present is only another instance of the benefit which scholars derive from his appointment as Royal Trustee. The first intimation that Dr Tregelles received of the existence of the "Codex Zacynthius" was in a letter from Dr De Lagarde of Berlin, on the 11th of August 1858, who had been shewn it a few years previously by Mr Knolleke, one of the Secretaries of the Bible Society, but was not allowed to carry it with him out of the country for collation. Dr Tregelles then inspected it, and found it to be a *Palimpsest*, or *Codex Rescriptus*, on vellum, of a great portion of the Gospel of St Luke, accompanied by a Catena. A *Palimpsest* MS., we may observe for the benefit of the uninitiated, is one which has been obliterated or partially obliterated by scraping the vellum, (whence the word *παλίμψηστον*, from *πάλιν*, again, and *ψάω*, to rub or scrape,) so as to admit of its being written upon again—a process that was frequently had recourse to in times when the materials for writing were scarce. But in the course of centuries the earlier writing reappears in a greater or less degree, so that it may be deciphered with minute attention, or with

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the aid of a chemical application. And in this way many valuable fragments of antiquity have been discovered by Cardinal Mai and others: such as the Epistles of St Paul in the Gothic version of Ulphilas, the Institutes of Gaius, Cicero "De Republicâ," and more recently the fragments of Homer edited by Dr Cureton. The Greek Palimpsests are generally written in the large uncial letters, and such is the case in the MS. before us; which, at first sight, inclined Dr Tregelles to assign to it as early a date as the sixth century. The text of St Luke, which is in round, full, and well-formed uncial letters, has quite this early appearance, but then the Catena with which it is accompanied has the round letters so cramped as to appear to belong to the eighth century. Dr Tregelles takes it for granted that the texts of the Gospel and of the Catena were both written by the same hand; but with due submission, may it not be possible that the former is of the sixth century, and the latter of the eighth? In the fac-simile here given of one page of the MS. we see nothing that need hinder us from arriving at such a conclusion. The latter writing, which was intended to supersede the original MS., consists of an Evangelisterium or Lectionary from the four Gospels, and from its style of execution appears to belong to the thirteenth century.

Such is a brief description of this MS., which was obtained in the Island of Zante, in the year 1820, from Prince Antony Comuto, by the late General Colin Macaulay, who, in the following year, presented it to the Library of the British and Foreign Bible Society. General Macaulay was the brother of the late Zachary Macaulay, and consequently uncle of the historian. Of Prince Comuto we have very little information, except that he was a pious elderly man at the time when General Macaulay visited Zante, and that he bore a part in some discussions with respect to the value of the Bible Society's Modern Greek version of the New Testament. It would be interesting to know how or where he obtained this MS.; but the time has now gone by for instituting any inquiries upon the subject. "But," says Dr Tregelles, "while the history of the MS. before it passed into the hands of Prince Comuto is buried in obscurity, it is, at least, worthy of note that this is the only Greek New Testament MS. which seems to have come to us from Greece itself; Egypt, Constantinople, and Mount Athos have been, it seems, the ordinary localities from which our libraries in Western Europe have been furnished with these precious documents."

Dr Tregelles, following the usual custom of giving a notation to the MSS. of the New Testament, according to the letters of the alphabet, has designated the "Codex Zacynthius" by the letter Ξ, that being the first convenient letter hitherto unappropriated. Whatever may be its date, certainly not later than the eighth century, he claims for it a high importance from the character of its readings, which throughout exhibit a strong affinity to those of the "*very best* codices." It is also the oldest Greek Codex accompanied by a Catena with which we are acquainted, and "is the only uncial Palimpsest of the Greek Testament yet described of which the latter writing is also Biblical." In

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the Catena nine ecclesiastical writers are cited by name, at the head of the pages, as authors of the extracts—viz., "The Holy John, (Chrysostom,) Bishop of Constantinople," "Origen," "Eusebius," "Isidore, Presbyter of Pelusium," "Victor, Presbyter," "The Holy Basil," "The Holy Cyril," "The Holy Titus," and "The Holy Severus, Archbishop of Antioch." With respect to the last mentioned, Dr Tregelles notices a curious fact. Severus was a Monophysite, and in this Catena he is quoted five times, which would indicate on the part of the author or scribe an adhesion to the Monophysite teaching, but in the MS. before us the name of Severus has been carefully deleted. "This erasure of the name of Severus," says Dr Tregelles, "is worthy of notice; for whatever be the date of the MS., this alteration seems to have been made by some one who stood in fear of the Edict of Justinian, against all who possessed or transcribed the writings of Severus. . . . . The penalty against any one who dared to transcribe them was the loss of his right hand." Now, if we knew how long this Edict of Justinian, passed in the year 536, remained in force, it might help us to determine the date of the present MS. But there is scarcely any means of ascertaining this fact in Byzantine history; failing which, "it is worthy of inquiry," as suggested by Dr Tregelles, "whether the MS. Ξ may not have been really written before the Synod of the year 536, and whether the erasure of the name of Severus did not take place in consequence." *

Extracts.

Watch.

Amid all the "distresses and perplexities of nations," we believers have a blessed hope, "even," as Paul expresses it, "the glorious appearing of the great God and our Saviour Jesus Christ." There are many children of God—and I wonder at their blindness—who are looking only for a more copious effusion of the Holy Ghost than at any former period, and not for the coming of Jesus. But we are led, by such study of Scripture as God has enabled us to bestow, to look for *both*—to look, *first*, no doubt, for the Lord's coming; but then afterwards, for an extensive and plenteous communication of the influences of the regenerating and sanctifying Spirit—and *this* to convert the nations and peoples that may be left alive after the judgment by fire, always spoken of as to attend the second advent, and which nations and peoples are entirely distinct from the glorified Church composed of all believers between the fall of Adam and the second advent. Verily, the glorious presence of Jesus would not convert a single soul, apart from the grace of the Holy Spirit. The humbled Jesus discoursed to multitudes in vain. The glory of the second advent would be equally

* We copy the above from the *Athenæum*, as it contains valuable information for our readers.

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unavailing for salvation, were not that glory to be succeeded by that which is written, "I will pour out of my Spirit upon *all flesh.*"

Now, believers in Jesus, cherish what was assuredly Paul's blessed hope—the coming of the Lord Jesus Christ. There is no millennium beforehand. I never wrote what I more firmly believed. There is no millennium before the coming of the Lord Jesus Christ. None; for "distress and perplexities of nations" continue till "the Son of man come in a cloud with power and great glory." None; for the adversary (Luke xviii. 1-8) continues to oppress the widow—the Church—till "the Son of man cometh." None; for the man of sin is destroyed by the brightness of the Saviour's advent, (2 Thess. ii. 8.) None; for, as Isaiah says in a memorable passage, (chap. xxvi. 18, 19,) "No deliverance," worthy of the name, "shall be wrought on the earth"—no deliverance of the earth from its sins and miseries—till "thy dead men shall live,"—O Church of the living God,—"till the earth shall have cast out her dead;" and we know that the dead in Christ shall awake and arise "at His coming," (1 Cor. xv.)

Brethren, "the coming of the Lord draweth nigh;" its precursors are thickening around us. "This know, that in the last days perilous times shall come." In these times *Antichrist* shall be fully revealed. There are manifest preparations making for this revelation of Antichrist. In a revived Rome and Italy the platform is being constructed on which Antichrist shall erect his throne, and utter his blasphemies. I am not deceived—no, not for a moment—by the prognostications which the devil is putting into men's mouths of a glorious future of Italy. I turn from such infidel or ignorant jargon to the Word of God, and in the light thereof I read the unalterable doom of "that great city which reigneth over the kings of the earth"—the city which "sitteth upon seven mountains;" and thus is her doom declared: "And a mighty angel took up a stone like a great millstone, and cast it into the sea, saying, Thus with violence shall that great city Babylon be thrown down, and shall be found no more at all." In the days of the beloved John, and of the Cæsars, Rome was Babylon in the eye of God. In the days of Luther and the Popes, Rome was Babylon in the eye of God. In the days of martyrs yet to come, and of Antichrist reigning on the subverted, or in alliance with a revived Papacy, and even to her terrible end, the city of the seven hills will remain "Babylon" in the eye of God. You may surround her with a halo of illustrious memories,—you may speak of her as the city of Scipio, Cicero, and Cæsar,—you may restore her ruins into their old forms of grandeur and beauty,—you may render her the metropolis of art, and the home of science; but never, never can you separate her from the fearful title which St John beheld inscribed on "the forehead" of the mystic woman, "Mystery, Babylon the great, the mother of harlots and abominations of the earth." It is as Babylon that Rome has reigned; it is as Babylon that Rome has shed the blood of the saints; it is as Babylon, the city of Antichrist, that Rome is "cast like the great millstone into the sea."—*From Letter of a Minister to his People.*

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The Articles of the New Belief.

The *Christian Advocate and Review* says, that,—On comparing together the sentiments of certain writers—Dr Temple, the Edinburgh Reviewer, the Congregational Lecturer for 1859, Messrs Pattison, Kingsley, Ll. Davies, Garden, Ludlow, Maurice, Jowitt, Wilson, Williams, Davidson, and the Bishop of Natal—we may notice that there are principles which seem to underlie them all, but which rise to the surface, some in one writer, and some in another. These principles may be thus arranged under the name of "The Articles of the New Belief."

I. We believe in one Eternal God existing in the Trinity of Persons; but we do not on that account assent to any dogma or doctrine expressing or defending this belief, either in the language of Scripture or of the Councils of the Church.

II. We believe in the Holy Scriptures as the inspired Word of God, containing in them a revelation of all things necessary for the religious instruction and salvation of men; but we do not receive the books of Scripture, that is, the documents themselves, as necessarily true and divine, either as to their history, their prophecies, their modes of reasoning, or their form of thought and expression: what we do believe in them is what we discern and feel to be the Word of God.

III. We believe in the Lord Jesus Christ as very God and very man; but we are not on that account obliged to accept all that is narrated of his conception, his birth, his miracles, his resurrection, and ascension into heaven. Some of these things have been stumblingblocks to the greatest minds in all ages, and may be quite as helpful to us if understood in an allegorical as in a literal and historical sense.

IV. We believe that Christ by His death made atonement for the sin of man; that He was a true sacrifice for sin; that He reconciled the whole world to God; that He obtained redemption for us. He sacrificed Himself on our behalf, according to the will of God; but we do not on that account acknowledge that He died in the room and stead of transgressors—that His death had any reference to the punishment due to man's sin, to the sentence of law, to the claims of Divine government, or to our deliverance from guilt. He was our representative, our example and pattern—not our substitute, bearing the punishment due to us, and so reconciling the Father to us.

V. We believe in the Holy Ghost—that through His grace men are born again, and born of God—that some men are converted in later life, so as to be more earnest and religious than they were before; but we object altogether to classify men into believers and unbelievers—into saints and sinners—especially as connected with any religious opinions or sentiments of any kind. All men in a Christian country are sinners, and all are children of God, whether they be Papists or Unitarians, Dissenters or Churchmen, Socialists or Atheists; so that they earnestly strive to do good and to be good, we are warranted to call them brethren—nay, the worst characters we have no right to condemn, or to withdraw from them our charity. Such distinctions only foster pride, and are altogether contrary to the Christian religion.

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VI. We believe in a future state of rewards and punishments, but we believe these punishments to be strictly remedial; they are in no sense penal, otherwise than as all sufferings are penal. They are mercifully ordered to check us in dangerous and ruinous courses, and their continuance after this life will be of the same character—viz., with a design ultimately to cure and remove the evil.

VII. We believe that Jesus Christ will come to judge the quick and the dead, and that men will be raised from the dead at the last day in their bodies, to receive the reward of their works; but as we think all representations of God as the Moral Governor of the universe to be essencially absurd and foolish, we receive this doctrine with necessary reservations.

VIII. Finally, we believe in the Christian religion as truly Divine, but not exclusively so; other religions have had in them elements of truth, even of saving truth. It is conceivable that another form of religion more pure and perfect than Christianity may yet be made known. We despise, therefore, what are called "the evidences of Christianity." So far as Christianity is Divine, it needs no evidence; so far as it is human, no evidence can prove it to be otherwise than it is.

Correspondence.

To the Editor of the "Quarterly Journal of Prophecy."

Dear Sir,—Referring to page 96 of your number for January, 1863, and the letter of your correspondent, W. D., will you permit me to offer the following remarks?

In Isa. xxxvii. 16, we find it written, "O Lord of Hosts, God of Israel, that dwellest [between] the cherubim, thou [art] the God, [even] thou alone, of all the *kingdoms of the earth.*" And having this text, with its special analogy, in mind, we may be led to consider as follows:—

When God drove man forth from the gate of Eden, "He placed at the east of the garden cherubims and a flaming sword, [or a fire involving itself,] which turned every way to keep the way of the tree of life." Thus displaying His power on the earth.

Hence, when God dwelt between the two cherubs which stood one on either side of the mercy-seat, these cherubic figures were emblems of the power of God, as given to the kingdoms of Judah and Israel, and manifestly exercised by them in driving out the Canaanites, and taking and holding possession of the Holy Land; while, had those two kingdoms remained faithful to the Lord of hosts, this power would have remained with them.

But when they fell away, and consequently into captivity, the power of God was taken from them, and given to the four Gentile monarchies.

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And, therefore, if we study the main scope of the visions of Ezekiel, and see that they mainly apply to *the end*, as is most emphatically pointed out in the seventh chapter, we may conceive that the four cherubims of the opening vision actually represented the four Gentile monarchies—the four "great ones," the four great holders of supremacy of God's power in the earth at the time of the end, *the end*, and especially *the last end*.

So then, it will appear upon this view, that the great vision of Ezekiel was intended to shadow forth the appearance of the likeness of the glory of the Lord, the Lord Jesus Christ, the Lord of hosts, (how applicable now !) the God-man, our most blessed and powerful Lord and Saviour, surrounded by emblems of wrath and mercy, enthroned above all earthly, though heaven-derived power; enthroned above the four cherubims, the representatives of the Gentile kingdoms, and that at a time when those kingdoms shall be gifted with peculiar power—when humanity obtains the power of flight.

But here I stop, only remarking, that if railroads, enabling many to run to and fro in the time of the end, be accounted as one sign, surely the achievement, through the power of God bestowed on man, of the art of flying, would be a still greater sign; at least it appears so, after much, and I hope I may add prayerful study, unto, dear Sir, yours very faithfully,

J. Scott Phillips.

10 College Crescent, Finchley Road,
N.W., London, *Jan.* 31, 1863.

To the Editor of the "Quarterly Journal of Prophecy."

Dear Sir,—I must beg permission to make a few remarks on Mr Lyndall's letter, inserted in your last number.

Mr L. terms my remarks, "rambling and doleful effusions." What his sweeping charges against the whole evangelical body, yea, against all who presume to think differently from Edward Irving, *ought* to be called, I shall leave others to say. I do not wish to deal in hard names, but with simple facts.

If my remarks are "rambling," it should be remembered that, whatever may have been Mr Irving's excellences, mental or spiritual, he was certainly, as regards doctrine, discipline, and in many other respects, about *the greatest rambler of the age*. And who, except his followers, can read the history of the last years, and especially the closing months, of his life, whether as portrayed by Mrs Oliphant, or sketched in your *Journal*, but must feel that the subject is a "*doleful*" one indeed? My conviction is, that *very many* have felt this, and sighed for very sadness as they viewed the wreck of a noble mind.

It would be easy to prove from Mr Irving's writings that he often contradicted himself; said and unsaid, affirmed and then equivocated, as if scared at his own imaginings. I refer especially to what he says concerning Christ having a "sinful humanity."

It is also clear to many that Mr Irving's teachings respecting the human nature of Christ, and the life-obedience which, as our surety, He rendered to the holy law,—the doctrine of baptismal regeneration,—the gifts of the Spirit,—and the constitution of a church,—he was widely at variance with the creeds which he had solemnly subscribed to, and at issue with nearly every minister of the Kirk of Scotland. He was considered by them to be, what I believe he really was, a talented reviver of several old heresies, with some additions

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of his own. These, I suppose, Mr Lyndall would contend for as *truths;* indeed, he has done so in his letter.

Mr Lyndall and Mrs Oliphant refer to the fact that Mr Irving took his stand on "the more *ancient* Confession of the Church of Scotland," and not upon *the modern Westminster*, now its chief recognised standard. Without inquiring wherein these creeds differ, and whether the former at all sanctions those views for holding which Mr Irving was deposed, I ask, Did not Mr Irving solemnly subscribe to "the *modern Westminster* Confession?" Did he never speak in praise of it? Would he not, during several of the best years of his life, have been the *first* to expel any minister who, having subscribed to that Confession, cried it down, and wished to evade it? His friend, Mr J. A. Scott, would *not* subscribe to the Westminster Calvinistic Creed, and so could not get ordination. We can but admire *his* honesty in that point.

Mr Lyndall must not be allowed to claim on behalf of Mr Irving that he was "the chief instrument of restoring the long lost hope of the Church." *This is not true.* The study of the premillennial doctrine was revived before his name was heard of in England, and thousands of Christians had been occupied with it long before Mr Irving became a disciple of Mr Frere. There is no doubt that he gave much *publicity* to the subject; but in consequence of his errors and erratic movements, he became *the great stumblingblock* in the way of the study of prophetic truth, which took years even partially to get over. I do not write in ignorance on these points, having lived during the time of Mr Irving's popularity and wanderings, read nearly all his writings, heard him preach, known many of his contemporaries, and watched the whole thing with deep interest.

The sad effects of Mr Irving's teachings may be seen in the *admissions* Mr Lyndall makes respecting the doctrines which he himself holds; in the extract he gives with so much *gusto* from the *Literary Churchman*, and in his intensely bitter spirit towards all the evangelical party. Surely Mrs Oliphant's book must be a very doubtful one to obtain patronage in the quarters Mr Lyndall mentions, and to be endorsed so fully by one holding such erroneous views as Mr Lyndall glories in. "The world will love its own." Judged by this text, furnished by Mr Lyndall, this book must belong to the world, rather than to the Church.

One word more respecting Mr Irving. Dr Chalmers is frequently introduced in connexion with his former assistant. Sometimes the good doctor is blamed for not standing by Mr Irving through everything, and sometimes quoted, as by Mr Lyndall, in praise of Mr Irving. I am not about to deal with these points, but only to refer to one thing in the history of these two wondrously talented men.

Both of them entered the ministry unconverted, and of course with very low motives to influence them. The conversion of Dr Chalmers is *clearly marked;* we can trace when "old things passed away, and all things became new." Can this be traced as clearly in Mr Irving's history? When he began to preach he does not appear to have been "a new creature in Christ Jesus;" he has, it is true, plenty of what is called "muscular Christianity," and on this account, perhaps, he is somewhat a favourite with a certain school, as he evidently is with his biographer. I can but think that, with all his errors, he was a converted man; but, oh, how desirable it is that *before* any one enters on the sacred office of watching for souls, he should himself be *really converted to God;* that he should be a CHRISTIAN — not by any outward rite, but by personal union to Christ. Then, having Christ for him as his righteousness, and "Christ in him as the hope of glory," he may go and say as John did, "Have fellowship with us."

To return a minute to the subject of my last letter. A reperusal of the letters republished from the *Record* respecting the errors of Darbyism, has

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more than ever impressed my mind with the dangerous tendencies of that system, which, as I have before shewn, has some points of similarity with Irvingism. Irvingism is the greatest divergence from ancient truth; but perhaps the other, with its abundant quotations of Scripture, its apparent super-spirituality, and its zeal for sovereign grace, may in the present day be most dangerous to certain minds. We may be sure that constant digging at such foundation truths as "the surety life of Christ," and His "imputed righteousness,"—such setting aside of God's holy laws as regards the Gentiles, and as a rule of conduct, and the obligations of a Sabbath,—such assumptions as regards spiritual gifts and church-purity, with other new and strange doctrines, and all wrapped up, very often with considerable talent, in a dreamy, mystic style, is likely to work much evil.

That God may recover your correspondent, and those also just referred to, from all error, bring them back to the good old way, and make your *Journal* a beacon light to warn away from the rocks of error, and guide into the haven of truth, is the desire of yours, in the gospel of the kingdom,

C. L. B.

P.S.—In the *Quarterly Journal of Prophecy*, vol. vi., p. 93, there is a review of "Village Sermons, by Rev. J. W. Colenso, D.D." This review contains some important extracts from Mr Irving's writings. The whole review is only about half a page. I think a *reprint of it would be most important in very many respects just now.* Mr Irving, among other things, has, it seems, provided an inclined plane for Mr Maurice and Dr Colenso.*

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* The review is as follows:—

"In the year 1828, Edward Irving published three volumes. The first consisted of discourses on the Incarnation, maintaining specially that Christ took sinful flesh. In one of these we find the following passage:—'As the whole earth stood in Adam's body represented, with the fate of Adam's body implicated, in it to stand and fall and be redeemed; so likewise *the whole substance of organised flesh and blood, living and dead, and to live,* stood represented in the body of Christ, which the Holy Spirit had formed from the Virgin's substance.' Again:—'Thus do you behold in the resurrection the reconciliation, or at-one-ment, accomplished between God and man in the person of the Lord Jesus Christ, *through the union of the Godhead to fallen humanity.*' In his lectures on the Revelation, some years after, we find such a sentence as the following:—'As all strife and war began in Adam's separation from God, *so in Adamhood's union with God* is peace on earth bestowed.' There are many similar expressions throughout his writings proclaiming the doctrine of reconciliation, not by blood and death, but by *incarnation.* In these passages we find the germ of Mr Maurice's main idea, and, we may say, of Dr Colenso's also, for thus he addresses Mr Maurice:—'You have instructed us how to realise the great fact, that "as in Adam all died, so also in Christ have all been made alive;" that we are not purely what we are by nature, fallen, miserable, guilty creatures, children of wrath, but raised again in Christ by a second spiritual birth, of which the seal and sign is given to us in our baptism, wherein we are adopted as the sons of God, and made the children of His grace.' Here, a passage of Scripture which relates solely to the 'resurrection of the just,' is applied to that of the race; nay more, it is transformed into the *past* tense, in order to suit the writer's views. If we remember right, Mr Irving quotes this very text, only he does not venture to make *past* what the Holy Spirit represents as *future.*"

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Poetry.

ZION'S MORNING.

ZION, awake!
Thy night is at an end,
Thy dawn has come,
Thy sun at last has risen,
Above thee once again
The glory rests;—
Arise and shine!

Ages of troubled sleep,
Long years of feverish dreams,
Have been thy lot, since first,
From the deep blood-fill'd cup,
In madness thou didst drain
Wine of astonishment;
And the dark sleep began?

The Roman battle-axe
Has thunder'd at thy gates;
The Roman torch laid low
Thy marble shrine;
The Roman plough thy sides
Hast furrow'd o'er and o'er;—
Yet thou hast slept!

The tramp of Moslem feet,
Clang of crusading steel,
The sound of endless war,
Voices of foe and friend,
The wailing of thy sons,
Have all been vain;—
Thou hast not waked!

At length, awake, arise!
Put on thy glorious strength,
In beauty deck thyself;
Go forth to meet thy King,
Who comes in love and might,
In majesty and joy,—
Thine own anointed King!

Press of matter compels us to postpone several reviews and other articles.

NOTICE.

All readers of this Journal are most earnestly besought to give it room in their prayers; that by means of it God may be honoured and His truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp unbrotherly disputation.

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THE QUARTERLY

JOURNAL OF PROPHECY.

JULY 1863.

Art. I.—THE DUALITY OF THE SYMBOLS OF THE APOCALYPSE.

If the Apocalypse is delivered in a twofold series of symbols, parallel in significance, it contains, to a certain extent, a power of self-interpretation, since the one set of symbols may be employed to elucidate and confirm the sense of the other. The value of such a self-interpreting power is too apparent to need to be enlarged on. Indeed, when we look to the multitude, the variety, and the contradictory nature of the explanations which have been rendered of this book, there seems to be almost an absolute necessity that the prophecy should speak for itself, and declare its own meaning. It is our intention now to adduce evidence that the Apocalypse is really constructed on the principle of parallel symbolisation, and that it contains within itself a self-interpreting power.

In the outset of the argument, let us premise one or two considerations, derived from the nature of symbolic prophecy, and its relations to other Scripture, which render this duality at least probable.

Firstly: Parallelism (which is strictly akin to duality of symbolisation) is, either in the form of thought or expression, an admitted principle of Hebrew poetry. Now, by far the larger amount of prophecy not symbolical, is couched in poetry. By far the larger amount of scriptural prophecy, therefore, contains parallelism. It is hence probable that symbolical prophecy will also contain it, and if so, necessarily in the form of parallelism of the symbols, since these are its signs. The probability hence derived is, however, greatly

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increased when we regard the close affinity which subsists between prophecy expressed to a great extent in metaphors, as does the prophecy expressed in poetry, and prophecy couched in symbols; for a symbol and a metaphor are very nearly allied. So close, indeed, is the relationship between the two kinds of prophecy, that many commentators make no discrimination between them, and scruple not to call the Apocalypse, which wholly, or almost wholly, consists of symbolisation, poetical. That there is a difference between the two kinds of prophecy is very certain; yet the alliance between them is so close, as to afford a strong probability that the parallelism which prevails in the one will be found in the other; while the superior regard to *form* evinced by symbolical prophecy, will make it probable that the parallelism will here be more exactly constructed.

Secondly: Divine revelation generally is marked by duality of form, the instances of which are too numerous and too well known to require particularisation. And the existence of this feature may be readily explained. Revelation selected the Hebrew mind for its medium, and this mind is characterised in its operations by parallelism, which present themselves not alone in poetry, but even in prose and idiomatic language. It is thus a general characteristic of the Hebrew mind, the channel of revelation. It is, therefore, consistent with the mode of revelation that the Bible should be marked by parallelisms throughout; and it is so. It is hence, on this ground, probable that symbolic prophecy should display it, and above all, the Apocalypse, which is, of all the books of Scripture, the most Hebraistic,—that is, the most impregnated with the peculiar forms and characteristics of the Hebrew mind.

Thirdly; Parallelism consists of the combination of two elements, which are unity and duality. As in mathematical parallelism there must be two lines, and an equidistance between them at all points, so in the parallelism of thought there must be two ideas, and these must have one and the same extent, or cover one object of thought. There belongs to parallelism a unity in the thought, and a duality in the form of it, as in the couplet—

> "Pharaoh's chariots and his host hath he cast into the sea;
> His chosen captains also are drowned in the Red Sea,"

where both lines express one thought (the destruction of the Egyptians) in a different form. This unity of conception appears in symbolical composition, and is, indeed, inseparable from it. Without it, the symbolic sign would be unintelligible. To symbol there adheres enigma, the solution of which would

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be impossible without unity of conception in the symbol. By catching the thread of unity of thought alone are we conducted out of the labyrinth. Without this principle the sign would be no sign, and the language unintelligible, and accordingly every symbolic composition of Scripture displays such a unity. Symbolical prophecy, then, possessing the one element of parallelism, unity of thought, it is probable that it possesses the other, *duality* in the form of thought. And the probability is all the higher, since the use of unity is, in symbolic conception, to solve the enigma, and the use of duality is the same.

But these considerations, however high they make the probability, cannot carry us beyond it. Duality or parallelism in prophetic symbolisation, can only be proved by direct evidence of its existence; and this evidence we now proceed to unfold. If it can be shewn to exist universally, it will then be a principle; if with exceptions, it will be a law. If it be a principle, then, it must exist in the Apocalypse, and this prophecy must display duality of symbols. If it be a law, the question to be determined will then be, Are there grounds for holding the Apocalypse excepted from its operation? We believe, for our own part, that as parallelism is a principle of Hebrew poetry, it is equally a principle of its symbolisation; and we believe the proposition to be capable of proof, and without much difficulty, if an interpretation of a symbolic prophecy is admitted as a second member of the parallelism, which it clearly may be, since it is a second exhibition of the prophetic matter. And it will generally be found that, when a symbolisation seems to be single, it is accompanied with an interpretation.* But proof to this effect would lead us into too wide a field of discussion. We shall, in our present argument, confine ourselves to pure symbolisation, and from it we intend to adduce a sufficient number of instances to prove *that twofold representation is a law of symbolic prophecy.* On this ground the argument may rest; for it is too great an improbability to suppose that a *law* of symbolic prophecy is violated in the Apocalypse. With this object in view, it will be necessary to cast our eye over the greater number of the symbolical prophecies, and ascertain whether they are single or double in form. In this review, our attention will be confined to those that are strictly symbolical, and acknowledged to be such. We shall begin with one of the oldest examples, and for the reason that this one has an important bearing on the matter immediately in hand, inasmuch as it makes a special

* As the Apocalypse is free from interpretation as a whole, the duality of its symbolisation may be hence inferred.

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reference to duality of symbolisation, the meaning of which it explains.

The prophecy delivered to Pharaoh, king of Egypt, and interpreted by Joseph (Gen. xli.), is conveyed in two series of symbols strictly parallel. In the first representation, "seven well-favoured kine and fat-fleshed," feeding in a meadow, appear, and these are followed by seven kine, ill-favoured and lean-fleshed, which devour the former seven. The vision passes, and after a short interval another succeeds it. "Behold seven ears of corn came up upon one stalk, rank (or fat) and good, and behold seven thin ears, and blasted with the east wind, sprang up after them. And the seven thin ears devoured the seven rank and full years." This double representation was made in two dreams. Joseph, on hearing Pharaoh relate them, informs "the king that the dream is one,"—that is, that the two dreams are one in significance; and from the duality, he draws the inference that it is a divine revelation. "And Joseph said unto Pharaoh, The dream of Pharaoh is one; God hath shewed Pharaoh what he is about to do," (ver. 25.) And on closing his interpretation, he adds—"And for that the dream was doubled unto Pharaoh twice; it is because the thing is established by God, and God will shortly bring it to pass," (ver. 32.) The natural and obvious inference to be drawn from these words is, that had the dream not been twofold, it would not have been a divine communication; but whether or not this be essentially involved in the statement, it is at least beyond doubt that it affirms parallel symbolisation in a dream to be a *sign* that the prophecy which it reveals comes from God as its source, and will be fulfilled by His divine agency. It is a sign and a seal to this effect. Whether the absence of the sign, as in the case of a single dream, destroys the divine character of the revelation so made, is a question which it is unnecessary to discuss. It is at least certain that a revelation made in this form wants the authorised and legitimate sign of divinity, which lies in the doubling of the symbols. That this sign is equally applicable to a vision as to a dream, seems almost necessarily to follow, from the close affinity which subsists between these modes of revelation.

But doubling of the symbols is the sign of something farther than that the events predicted will *surely* happen; it is also the sign that they will *shortly* happen. Hence the sign bears two distinct significations for the things signified—viz., the divine ordination of the fulfilment of the prediction, and the speediness of the fulfilment, are quite distinct. Does the

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same sign really import things so different? This is at least improbable. But there are other difficulties attending the combination of two senses in the same sign, in the present case, which seem to render the view of a combination untenable. Thus, it is difficult to find a *rationale* for the second sense in the doubling of the symbols. It is easy to see why doubling should be the sign of certainty, or the seal of inspiration; for the repetition of a message is, in the Hebrew as well as in every language of men, the well understood sign of emphasis, and emphasis is the natural sign of the conviction of truth and reality. Moreover, it is merely an extension, or rather a particular application of that parallelism which already abundantly prevails in the message of God to man. The association of this peculiar feature of parallelism with the dreams of Pharaoh, may thus be very readily conceived to afford an index to the inspiration of these dreams. But it is impossible to find, either in reason or in the associations of Scripture, a solid ground on which it may be affirmed that parallelism of the symbols attached to a prophecy, is a sign that this prophecy will be *shortly fulfilled.* This is, however, but one difficulty. A much greater follows. The sign is not true in this sense; and the fact is contrary to the signification; for in the great majority of instances of duality in prophetic symbolisation, the prophecy is not fulfilled *shortly.* An instance to this effect (and a single contradictory instance is here sufficient) occurs in the previous history of Joseph himself. It is on this account all the more pertinent, since Joseph's experience may be accepted as a just criterion of the meaning of his words. In two parallel dreams, it was prophesied to him that he should be elevated in worldly rank above his father and brethren. If parallelism is a sign of speediness of fulfilment, this prophecy ought to have been realised shortly. But it was not. The contrary of what was predicted happened shortly; for Joseph was soon after thrown into a pit, sold as a slave, and carried away into Egypt, where he was thrown into a dungeon, and thus humiliated in worldly condition beneath his father and brethren. It was only eventually, and in the distance, that the prophecy was fulfilled. Accordingly, it was very well known to Joseph that duality in the symbolisation was not a sign of speediness of fulfilment.

Yet, in the present instance, he asserts it to be such a sign, and we can only reconcile this significance of it with some speciality in the dream of Pharaoh, on which exclusively this sense is founded, and to which alone it attaches. We have only, in fact, to distinguish between *parallelism itself,* and the

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mode of it, to void all contradictions between the sign and the thing signified; to void the twofold sense for the same sign, (a thing most alien to the language of symbols, which delights in two signs for one sense,) and to discover a just and proper *rationale* for the sense of speediness of fulfilment. These objects are effected by restricting the sense of the divine origin of the prophecy to the fact simply of a parallelism in the symbolisation, and that of the shortness of time in which it shall be fulfilled, to the swift succession in which the second members of the parallelism follows the first, or to the shortness of time which elapses between the two symbolisations. In Pharaoh's double dream there was, as is plain from the narrative, a very short interval between the two. The swiftness with which the one follows the other, is evidently a reasonable ground on which the swiftness of the fulfilment may rest; and on this ground it is to be understood as rested by Joseph. In the double dream which predicted his own elevation, this element is not to be found. What was the length of time which elapsed between the two dreams is not mentioned; but they were, at least, not successive, as appears from the conversation which Joseph had with his brethren in regard to the first dream. The first was at least separated from the second by a waking interval, sufficient to destroy the quality of immediate succession, on which alone the shortness of fulfilment appears to be founded. With this restriction of the sense of rapidity of fulfilment to the swift succession with which the second member of parallelism follows the first, there is nothing that conflicts in the whole of Scripture. The Apocalypse is the only prophecy that bears on the face of it that it will be shortly fulfilled, and here, of course, there is a swiftness of symbolisation throughout; for the whole of the visions passed before John almost in unbroken succession,—that is, with a single break, of definite duration (ch. viii. 1), not longer, perhaps, than that which divided the two dreams of Pharaoh, but at least short. In other instances, the immediacy of the succession is not expressed, and the sign of shortness of time in the fulfilment is, therefore, not present. As to the manner in which Joseph came to be possessed of the secret sense of doubling of the symbols, no express information is afforded by Scripture. But as it may be inferred, from Gen. xxxvii. 11, that it was known to his father, it is likely that it was handed down from an earlier revelation by tradition. We may, therefore, understand it to have been an acknowledged principle of interpretation among the people of God at this early period of their history. Doubling of the symbols was

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admitted to be a sign of a divine prophetic communication; shortness of time between each act of doubling, a sign of shortness of time in the fulfilment.

The above instance is valuable, both because it draws attention to the feature of doubling, which is so significant, that it is at once a sign in itself, and in the particular mode in which it is constructed.

The two dreams of Joseph himself, above referred to, afford another example. It is here noticeable, that it was only on the repetition of the prophecy that Joseph told it to his father, who, as we are informed, "observed the saying." It is reasonable to conclude that he observed it because of its parallelism, (Gen. xxxvii. 5–11.)

The dreams of the Egyptian butler and baker (Gen. xl. 5–22) display parallelism of symbolisation in a particular way. They do not shew it in the matter of symbolisation, but in the form. They were dreamed on the same night, which associates them together, and there is a strong parallelism in the form which they shew; for the vine with three branches corresponds to the three white baskets of bake-meats, set one on another upon the head of the baker, and the pressing of the grapes into Pharaoh's wine-cup by the butler, to the eating of the bake-meats designed for Pharaoh by the birds. The issue is indeed antithetic; for the butler is to be restored to his office, and the baker executed. This species of parallelism abounds in poetry, and, besides the above, there are instances of it to be found in symbolisation. The relationship of *time* in the symbolisation, to *time* in the fulfilment, is here displayed; for as the parallelism was exhibited on the same night, the fulfilment took place on the same day.

The instances above cited have a peculiar bearing on parallelism, as a law or principle of symbolic prophecy. They are ancient, and they shew that this feature was not an after development of it, but was coeval with its origin. They are rudimental; for they contain the elements of later prophecy, —the elements at once of the art of symbolisation itself, and of the subject to which it was applied. In the sun, moon, and stars, the kine and the corn, we can perceive the groundwork of that prophetic symbolic language, which chose its materials from the chief and the most interesting objects in nature. The heavenly bodies, the animal and the vegetable kingdoms —the great storehouses from whence the language drew its signs—are here represented. The principal subject itself, the glory of the Messiah's kingdom, is also developed; for be it observed, that symbolic prophecy takes no note of the Mes-

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siah's propitiatory death. Much as this is prophesied of in type, it is nowhere exhibited in symbol. The strains of the symbolic prophet, when he sings of the Messiah, are devoted exclusively to His glory, and to His second coming. He passes by His humiliation, and sings only of His exaltation. Now, this subject is developed as a secondary sense in the prophecy of Joseph's pre-eminence in rank and power above his kindred; for Joseph is a type of the Messiah, equally in his humiliation, which is not symbolically predicted, as in his exaltation, which is. So perfect is the unity which characterises the symbolic prophets as a whole, that they have taken their subject, as well as their language, from the earliest specimens. In the spirit of this unity, the symbolisation itself, the sun, moon, and stars, which in one parallelism predict the glory of the type, are largely adopted into the Apocalypse, which predicts the glory of the antitype. In the prophecy of the type, they bow to Joseph; in that which regards the antitype, the sun becomes black as sackcloth of hair, the moon as blood, and the stars fall into the earth, (Rev. vii. 12, 13.) In the prophecy of the plenty and famine in Egypt, Joseph stands in a similar relation to Christ in the Revelation of Jesus Christ; and Joseph, who interprets the prophecy, is a type of the great Prophet of the Church opening His revelation to His servant John, while the two prophecies manifest some important points of resemblance in structure. The other symbolisation, the sheaves and the ears of corn, which form the first half of Joseph's double dream, and the second of Pharaoh's, bear some striking analogies to later symbolisation. There is here an association with the harvest of the world at Christ's second coming, (Matt. xiii. 36–43,) and also with the feast of tabernacles at its inbringing, specially mentioned by Zechariah, xiv. 16–19, a feast which stands in connexion with that of the seventh month, which last is expressly typical of the second advent; and there is consequently an association with the temple-service, which enters so largely into the symbolisation of Zechariah, Ezekiel, and the Book of Revelation. But the earlier symbolisation carries us to the temple-service, at the time of harvest, and not in the spring of the year, when the paschal lamb was offered up; and it is this temple-service from which the later prophets draw their imagery, and which they associate with the second advent. If the above prophecies are the rudimental forms of prophetic symbolisation, the *nuclei* from whence it took its growth and development, it follows that duplication of the symbols is fundamental to it. It is coeval with it; it is not occasional, but universal; not in the germ,

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but in the full development; for nothing can be more perfect than the specimens of parallelism above shewn. It would be indeed extraordinary if the later prophets, cultivating carefully, as they manifestly do, the very germs of symbolisation, whether these be germs of form or of subject, should have rejected that very part of the art which had been brought to maturity. No such inconsistency as this, however, appears. We find the feature which sprang into full development at the first, in combination with the art of symbolic writing, when this is the medium of prophecy ever afterwards. The duplication shewn in the cradle appears in the years of manhood.

We have not adverted to the parallelism of *contrast* which all these symbolisations discover, to some extent, and which is a feature observable also in the later prophecies. It appears as native to symbolic prophecy, although it is not in the same degree developed as the parallelism of *resemblance*. But the special consideration of this kind of parallelism does not come within our present scope, which has in view the *repetition* of the symbolisation in *subject*, or, as in the interpretation of Joseph, it is called the "doubling" of the symbols. The parallelism of antithesis is a repetition only in *form*. But it might be readily shewn that symbolical prophecy displays this kind of parallelism also, although the other is certainly its leading and principal form of parallelism.

An interval of upwards of a thousand years divides the instances we have been above considering from those to which we shall now turn our attention. During this period—viz., from the time of Joseph to that of the Babylonish captivity—symbolisation was under a cloud, and gave but few tokens of its existence. At the latter era it shone forth once more with renewed and increased lustre, in the prophecies of David, Zechariah, and Ezekiel, and irradiated with the splendours of a future glory the night of affliction in which the people of God were involved. It then sunk into darkness, along with prophecy itself, until about six hundred years later, when this splendid meteor re-appeared once more in the firmament of revelation, and in full glory in the Apocalypse. There are thus three well-marked eras in the history of symbolic prophecy. Notwithstanding, however, the wide intervals of time which divided these eras, its principles remained the same. The same principles of formation and structure do certainly underlie the dreams experienced and interpreted by Joseph, the visions of Daniel and of Zechariah, the symbolical actions and the visions of Ezekiel, and the more continuous representations of the Apocalypse. The revelations, thus made, breathe

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one and the same spirit, and shew the operation of one Divine Mind, as well in their internal substance as in their outward form. The question, however, which concerns our present argument is, Do they display the feature of reduplication? Do they exhibit that parallelism of representation, that duality of form, which was impressed on them at the first? An examination, which we shall now make, of the prophecies of the Babylonish era, will shew that these, at least, are true to the forms of earlier prophecy, and that although they do not manifest duplication of the symbols with more exactitude, they display it with equal constancy and regularity.

Let us here begin with Daniel, since his prophecies display the greatest art and elaboration, and on this account bear the highest authority in a matter which respects form, while they approach the nearest to the Apocalypse in style as well as in substance. The chief burden of Daniel, as well as of Zechariah and Ezekiel, is the future glory of the kingdom of God, which, in reference to the two first, was, at the period when they wrote, according to all human appearance, in the last stage of dissolution. It was in like circumstances of menacing destruction that the Apocalypse, whose burden is the same, was delivered to John, (Rev. i. 9.) Alike in substance as in form, symbolic prophecy has been alike in the circumstances of its delivery at its three eras. It was delivered to Joseph before his greatness; to Daniel, Ezekiel, and Zechariah, when the kingdom which his greatness typified was under a cloud; and to John when the storm of persecution was raging, and threatened to overthrow it. Among the symbolic representations of Daniel, which are not numerous, there are two which, by their superior size and elaborateness, arrest the eye. They are parallel ones. Their burden is the future condition of the four great empires of the world, in their power and grandeur, their ultimate destruction, and the supremacy of one universal monarchy in the world, of which the Messiah is the king. This great and highly distinct prophecy was delivered in parallel symbolisations, of which one was made to Nebuchadnezzar, in the year 603, in a dream (which escaped his memory, and which was again revealed to Daniel in a night vision,—so that as Daniel's it is known) of a great image, constructed chiefly of four metals, ch. ii. 31–45; and of which the other was made to Daniel, in a vision of four beasts, ch. vii. The parallelism which the two symbolisations display is as close and exact as it is in the earlier prophecies of Genesis. It is singular in this respect, that one of the symbolisations was lost and recovered; yet both the members of the parallelism were

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exhibited to Daniel, and in both the versions it is his prophecy, and appears upon his record. The circumstances in which the prophecy was revealed, serve to shew that there is no real difference between a dream, a night vision, and a vision by day, as is to be understood.

It is worthy of note, also, that a long period, in the present instance, intervened between the exhibition of each member of the parallel—a period of forty-eight years. It is obvious, from the tenor of prophecy, as well as from ch. viii. 17 and 26, that it is late in the fulfilment. This character of it, taken in connexion with the long space of time which intervened between the parallel symbolisations, corroborates the view above expressed in reference to Pharaoh's dream, that the guage—namely, of shortness or length of time in the fulfilment, in so far as parallelism is a sign to this effect—is taken from the mode of it, or the relations in respect to time in which the two members stand to each other.

Daniel, then, in the greatest of all his prophecies, has given an example of parallel symbolisation.

The prophecy which follows in ch. viii., and which he speaks of as the vision "after that which appeared unto me at the first," referring to the one above, is, as is evident from the contents, an appendix to it, and therefore in reality but a part of it. It shews no trace of parallelism, excepting that it is interpreted at length by the angel Gabriel. The absence of parallelism in the symbols may here fairly be accounted for on the ground of its identity with the preceding. Yet another reason may have had its influence. It is to be remembered that doubling of the symbols had been brought into a close association, in the interpretation of Pharaoh's dream, with speediness of fulfilment. It might seem injurious to the harmony of representation to connect the sign, bearing conspicuously this association, with a prophecy containing the opposite element conspicuously set forth, and which is to be fulfilled "at the time of the end," and the vision of which is to be "shut up;" for it shall be "for many days."

The dream of Nebuchadnezzar (ch. iv. 4–27) shews merely the parallelism of antithesis which less or more prevails also in the above. It is likewise accompanied with an interpretation. His other predictions are not symbolical.

The law of duality of symbolisation, however, so far as Daniel is concerned, may rest securely on the greatest prophecy from his hand,—that of the four empires.

Next to Daniel, Zechariah affords the best specimens of pure symbolisation. He is also much followed in the Apocalypse.

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The imagery of no less than four of the seals of the seven-sealed book is derived from him; for the riders and horses of those seals are taken directly from the riders and horses among the myrtle-trees of ch. i., and they are farther modelled after the four chariots and horses of chap. vi., which is an analogous symbol to the rider and horse, the chariot of the more ancient time, as an arm of war, having its correspondent, at a later date, in the armed equestrian. Other important imitations of this prophet occur in the Apocalypse.

Zechariah opens his book with a parallel prophecy of the restoration of the Jews.

The first representation is thus described:—"I saw by night, and, behold, a man riding upon a red horse," &c., ch. i. 8–17.

The man riding upon a red horse, behind whom are other horses, (with their riders, as is to be understood,) is evidently the angel of the Lord, afterwards mentioned.* He appears

* This is evident, for the following reasons:—1st, He is equally described as *he that stood among the myrtle-trees,* and it can hardly be supposed that this description applies to different persons (comp. vers. 8 and 11.)

2d, The man that stood among the myrtle-trees, who must be held to be the same as the man described, ver. 8, as "riding upon a red horse, and he stood among the myrtle-trees;" for the angel of the Lord, who is not yet mentioned, describes the remaining horseman, saying, "These are they whom the Lord hath sent to walk to and fro through the earth," ver. 10; while it immediately follows—"And they answered the angel of the Lord that stood among the myrtle-trees, and said, We have walked to and fro through the earth, and behold, all the earth sitteth still, and is at rest," ver. 11. This sequence is not consistent, except on the supposition that the man riding upon a red horse standing among the myrtle-trees and the angel of the Lord are the same. It thus appears that the angel of the Lord is he that is at the head of the other horsemen; that he is distinct from them, since he describes them, and that he commissions them, since they report to him.

3d, The man riding upon a red horse at the head of the ministers of judgment—for such they are—is as a symbol, without doubt taken from, or at least associated with, Joshua, ver. 13, and Exod. xxxiii. 23, and thus to be understood as signifying the Angel of the Lord. The association appears clear, from the question asked by Joshua, "Art thou for us or for our adversaries?" compared with the question put by Zechariah, in reference to the man riding on the red horse and those behind him, "O my Lord, what are these?"—in the circumstances, equivalent to, "Are they for us or for our adversaries?" In reality, they were both; they were ministers of judgment inflicted on the Jews during their captivity, as which they appear here, but more particularly in ch. iii., where they are personated by the adversary Satan, with whom they are also associated here in ver. 11,—the characteristic of Satan, that of walking to and fro in the earth being attached to them; and they were also ministers of judgment inflicted on their enemies in the restoration, although this friendly relation is not here developed, since it would conflict with their characters as adversaries, who "helped forward the affliction," and it is confined to the interceding angel of the Lord. But it belongs to them, as his ministers of judgment. It is very necessary to keep in view this twofold character—viz., that of ministers of judgment and of

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at the head of the ministers of judgment. Compare Joshua v. 13–15, Exod. xxxiii. 25, and John v. 22 and 27, (where judgment is committed to the Son,) whether this judgment be inflicted on his own people or their adversaries. To his own people He stands, however, also in the relation of intercessor; and this is the relation developed in the symbolisation. In reference to them, the adverse character of the judgment is associated with his ministers alone, and not with himself. His ministers have, therefore, a twofold character, which is developed in the symbolisation. They are the ministers of a just judgment (in their relation to the angel of the Lord) executed on the people of God for their sins in the captivity. They have executed judgment, and "all the earth sitteth still, and is at rest." But they have exceeded their commission, and have become adversaries of the angel of the Lord Himself, as well as of His people; and it is as adversaries that they principally appear; for they are identified with the heathen, whom they certainly represent, since the heathenish power were the ministers who inflicted the righteous judgment of the captivity, and who, when the Lord was but a little displeased, helped forward the affliction. It is in this character, as adversaries, that the characteristic of Satan is applied to them, of walking to and fro in the earth (Job i. 7, ii. 2); while Satan himself is employed to prefigure the same enemies, in ch. iii. As Job was given into the hands of Satan to be tried, in like manner the people of God are tried by these ministers of judgment, who exceed their commission, and who are the heathen who helped forward the affliction. What was the number of the horsemen does not appear distinctly from this representation, although, from the colours which are named in ver. 8, as well as from the number of the horses in the succeeding parallel one, it may be inferred to be four. This twofold character of the ministers of judgment is evident, —the one from their being headed by, and reporting their commissions to the angel of the Lord, and the other from their association with Satan, and with the heathen who "helped forward the affliction." Indeed, if they are not the representatives of the heathen, they have no prophetic significance at all. The intercession of the angel of the Lord is certainly prophetic of the restoration. Have the actions of the horsemen behind him, who walk to and fro in the earth, and who report that all the earth sitteth still and is at rest,

adversaries attached to this symbol, as well in its present form as in the chariot and horses of Zechariah, in order to penetrate the sense of the symbolisation.

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no meaning? They evidently predict the judgment inflicted in the captivity by the Babylonish empire, which, in so far as it was a righteous judgment, was from the Lord; in so far as it was iniquitous, it was from Satan. It is necessary to distinguish this twofold character which belongs to these horsemen, to perceive their association with the angel of the Lord, and at the same time with the adversary. The same twofold association prevails in the first four seals of the Apocalypse, the horsemen of which are taken from these. The rider on the white horse of the first seal, is certainly associated with the Messiah, as is plain from ch. xix. 11–16, and therefore corresponds to the rider on the red horse of Zechariah, or the angel of the Lord. The riders of the three following seals are associated with war, famine, and pestilence, the three great angels of judgment; and they correspond to the "red horses, speckled and white," that followed the first horseman in Zechariah. As in Zechariah, these, as the mere ministers of judgment, are not unholy, and they are associated with the Messiah in the same group, and the living creatures in heaven equally invite the prophet to "come and see" the whole four representations. Yet they also unquestionably represent the adverse power, here Roman, as it was in Zechariah, Babylonian. Against this power the angel of the Lord intercedes in Zechariah: against it the Messiah goes forth, "conquering and to conquer," in the Apocalypse. In both prophecies, the adverse power is a righteous judgment, up to a certain point, and administered as such by the Messiah and His angels; beyond that, it is unrighteous and oppressive, and as such it is put down by Himself; for in His intercession He has no ministers,—although, in the Apocalypse, these oppressors are judged by other ministers, as in the representation where Michael and his angels contend with Satan and his angels, Rev. xii. We have only to look at the prophecies of Zechariah and Ezekiel, to see that the Babylonish captivity was looked upon by them as a righteous judgment of God. At the same time, the Babylonish empire is regarded by them as an adversary, and they predict its destruction. Both ideas are contained in this prophecy, the intercession of the angel of the Lord against His own ministers, who exceeded their commission, involving both. Apocalyptic revelation is founded on this of Zechariah, it also partakes of both, although here the judicial commission of the adversary appears only in the cast of the symbolisation. The identity of the symbols, however, throws great light on the first four seals of the Revelation, the horsemen of which must have the same interpretation as those of Zechariah, with the difference, in the latter case,

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that the application is to the antitypical or Messianic, instead of the typical era. The fourth, or Roman empire, must here enter into the relations occupied by the adversary of Zechariah, which was the Babylonish.

In the parallel symbolisation which follows the opposing elements of the intercession and the oppression of the adversary, are divided in representation, so that the prophecy is much clearer. The adversary appears in the following representation :—" Then lifted I up mine eyes, and saw, and behold four horns. And I said unto the angel that talked with me, What be these? And he answered me, These are the horns which have scattered Judah, Israel, and Jerusalem," vers. 18 and 19.

The intercession, or the saving power, appears as follows :— " And the Lord shewed me four carpenters," &c. ver. 20, 21. There the captivity and the restoration are both represented, as in the above symbolisation, so that each is parallel with the other. As the oppressive and saving power are distinctly divided, there is no room here to represent the judicial relations of the Messiah to His own people, which appeared in the preceding representation; but the absence of this feature does not affect the parallelism between the two representations, which shews itself in substance as well as form.

The rebuilding of Jerusalem, without any allusion to the captivity, forms the subject of a second parallel. The first member runs thus :—" I lifted up mine eyes again, and looked, and behold, a man with a measuring line in his hand," &c. ch. ii. 1 and 2.

The second, in a like strain, follows :—" And, behold, the angel that talked with me went forth, and another angel went out to meet him," &c. ver. 3 and 5. The prophet then pours forth a rapturous discourse on the glad tidings, symbolically announced, which takes up the remaining part of the chapter.

He then resumes symbolisation, to contrast the glory of the restored and rebuilt Jerusalem with its abject condition during the captivity, and, at the same time, to prefigure the opposition which the restoration of the kingdom will encounter. This is done in the two parallel representations of ch. iii. The first :—" And he shewed me Joshua, the high priest," &c. 1–7. The second :—" Hear now, O Joshua, the high priest," &c. 8–10. The parallelism is here not quite so distinct, in consequence, perhaps, of the blending of type and antitype; yet it is clearly seen in the leading symbol of each member. Joshua, on the one hand, and the stone on the other: Joshua clothed with filthy garments, and the rude stone, as it comes from the quarry, contrasted with Joshua arrayed in new raiment, and

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a fair mitre on his head, and the stone adorned with seven eyes, or lustrous jewels, and the graving of which is by divine skill. In each, the antithesis is drawn with equal force between Jerusalem fallen and in ruins, and Jerusalem rebuilt and glorious. There is here a striking example of the parallelism of antithesis, as well as resemblance.

A new element appears in the symbolisation which follows, and which, as yet, had only been alluded to, as in the despatch of the ministers of judgment by the angel of the Lord, ch. i., and the conditions laid upon Joshua, "If thou wilt walk in my ways, and if thou wilt keep my charge," ch. iii. 7,—namely, the moral and spiritual aspect of the captivity and the restoration. This is here made the subject of a special representation, the cause of the former being ascribed to "wickedness," ch. v. 5–11, represented by a woman in an ephah, and that of the restoration to "holiness," (not here named, although obvious from the contrast, but named, ch. xiv. 20,) represented by the golden candlestick, with the two olive-trees by it, who are "the two anointed ones that stand by the Lord of the whole earth," ch. iv. 2–5, 11–14. This language evidently points to the same idea expressed in the obedient relation of the ministers of judgment to the angel of the Lord in chap. i., 8, 11, and expressed in the position before the throne of the same ministers as they are represented by the chariots, "the four spirits of the heavens, which go forth from standing before the Lord of all the earth," chap. vi. 5. But the idea has here a different application, for there it is applied to the captivity, and here to the restoration, (with an inclusive reference in both cases to the antitype.) The former, the captivity, is the recompense of "Wickedness," the latter the reward of "Holiness," which is named in reference to the antitype, chap. xiv. 20, *i.e.*, the final deliverance accomplished by the establishment of the Messianic kingdom, of which the restoration is the type. So complete is the blending of type and antitype in this prophet, that the representation of the one throws light on that of the other, and so perfect the unity of conception which pervades his whole prophecy that the antithetic name for "Wickedness" turns up at the end of the book, where "Holiness unto the Lord" is put on the bells of the horses in reference to the antitype.

The symbolisation in chap. iv. and v. may be best of all looked upon as a double picture, the parallel of which is in chap. vi.

It contains within itself, however, two parallels of antithesis and resemblance.

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The first between *holiness*, represented by the golden candlestick with its seven lamps, and the two olive-trees on either side, who are the two anointed ones, chap. iv. 1–3, and *wickedness*, by the woman sitting in the midst of the ephah, whose name is "Wickedness," chap. v. 6–8; while in another form it is between the *glory* of holiness, represented by the act of Zerubbabel building the temple of the Lord, and bringing forth the headstone thereof with shoutings of "Grace, grace unto it," chap. iv. 6–10, and the *curse* of wickedness, represented by the flying-roll, which is called "the curse that goeth forth over the face of the whole earth," (where there is an association with the horses who have walked to and fro through the earth, chap. i. 10 and 11, and with the horses of the fourth chariot, who walked to and fro through the earth, for all these are parallel symbols of judgment, identified with the *curse* and with *Satan*, who the horses of chap. i. are in chap. iii., and who the horses of the fourth chariot are in Rev. chap. xii.,) and which shall enter into the house of the thief, and into the house of him that sweareth falsely by my name; and it shall remain in the midst of his house, and shall consume it, with the timber thereof, and the stones thereof, chap. v. 1–4. *Demolition* is here placed in opposition to the *rebuilding*, and the captivity in Babylon represented by the deportation of the woman to the land of Shinar, chap. v. 11, (where an allusion is made to the remnant that failed to return,) is set in contrast with the *restoration*.

The second, that of resemblance, lies between the golden candlestick, with the two olive-trees, and Zerubbabel, the builder of the temple, as one parallel, and between the flying-roll or the curse, and the woman in the ephah who is carried away to the land of Shinar, as another. Like synonymes, the members of a parallel, however exactly they may be formed, have a certain shade of difference in the sense, which is sometimes considerable. Here it is slight. In the golden candlestick, with its accompanying olive-trees, who are the two anointed ones, it is holiness contrasted with wickedness which is chiefly developed, and the aim is more moral and spiritual than prophetic; in Zerubbabel it is the glory necessarily of holiness, and connected with restored Jerusalem, which forms the prominent idea, and the aim is more prophetic. Again, in the woman sitting in the midst of the ephah, it is wickedness which is portrayed, although in the accompaniments there is a strong retrospect to the events of the carrying away to Babylon; in the flying-roll, it is the curse, or the judgment of wickedness, although the aim is here more moral and spiritual.

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The moral and spiritual element pervades both members; in the first, which is prophetic, less strongly developed than in the second, which is wholly retrospective in the primary sense. It is, however, applicable wherever the correspondent features are found,—the design being chiefly moral and spiritual in regard to the golden candlestick and the woman in the ephah. It is, therefore, equally applicable to the antitype as to the type. As the parallelisms of resemblance are here very closely connected, and as thus viewed they separate the antithetic parallel, it is probable that they are merged together so as to form merely constituents of each member of the antithetic parallel. The representations of chap. iv. and v. will then form one double picture, containing what may be called two subordinate parallels of resemblance, but consisting mainly of one antithetic parallel, one member of which is formed by the golden candlestick and Zerubbabel, and the other by the flying-roll and the woman in the ephah. Viewed in this light, as a double representation containing an antithetic parallel, it will form the first member of a parallel of resemblance, of which the second follows in the succeeding chapter, where there is also an antithetic parallel fully developed to the same effect.

The chariots of chap. vi. answer to chap. v., with the omission of the moral delineation; and the latter part of the chapter to chap. iv., likewise with the omission of the moral element.

In the chariots we see the ministers of judgment again, this time described as "the four spirits of the heavens, which go forth from standing before the Lord of all the earth." What do they now represent? From the preceding chapter, we should infer the Babylonish empire; but the prophet, who passes rapidly from the type to the antitype, makes the latter the chief burden of prediction in the second member of his antithesis, from whence we should conclude it is primarily meant in the first. We should therefore hold, that as the horses of chap. i., with which this symbol is analogous, meant the great worldly power, the instrument and the adversary in reference to the type, that they now bear the same significance with reference to the antitype. From their antithetic relation to the Messiah, who is referred to below in ver. 12, 13, and from the specification of the number, which is four, and the descriptive individualisation, they can only be held to be primarily the four empires set by Daniel in an antagonistic relation to the Messiah and His kingdom, and specially described and individualised by him. It is well to be noted, that nowhere else in the book is there a like individualisation of the agents of judgment. Even in chap. i., where the colours appear

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to give the horses some individuality, this imports no more than to make them, with the angel of the Lord, four in number. It is true that it is the fourth empire only which stands directly in the relation of adversary to the Messiah, and it is to be observed here that walking to and fro in the earth (the characteristic attached to Satan, the adversary,) is predicated only of the horses of the fourth chariot; yet although the fourth is the adversary of the Messiah personally, under which He suffered at His first, and which He destroys at His second coming, all the empires are ministers of judgment and adversaries to His kingdom, which they subject, and to Himself in a certain sense, as appears from the representations of this prophet, who sets the Babylonian empire in such antagonism. But if the chariots are not the four empires, they can only have another interpretation—that is, the same as the horses among the myrtle-trees; for the analogy between the symbols is so close as to admit of no difference in the application, except such as lies between type and antitype. But the difference which the symbolisation betrays seems to necessitate just such a difference in the application. The angel of the Lord is not present in this symbolisation as he is in chap. i.; he neither commissions the ministers of judgment, nor receives their report, for ver. 5 cannot be held to imply this in the sense of chap. i. No doubt, since to him judgment is committed, he does commission them in so far as the judgment executed is a righteous one, but this is not in the representation. He cannot then be identified with the first chariot as he is with the first horseman in chap. i. This is an important difference, especially if the horsemen are four, as is to be inferred, for then the ministers of judgment are but three, while here they are four. But whatever their number be, the presence and absence of the angel of the Lord is such an important point of difference as to make a different application, if not necessary, at least perferable. Yet the analogy in the symbols must restrict the application within very narrow limits, such as lie between type and antitype; but even the application to the Babylonian power in the first instance involves in it the secondary application to the antitype, especially since the antitype is in the succeeding member of the parallel. Does this imply that only the last of the four empires, viz., the Roman, is prefigured? By no meaes. On the contrary it implies that the four empires are represented, for this is the only adversary recognised in the scriptural symbolisation of the Old Testament, when the Messianic era is held in view. This embraces the totality of empires which is represented by the four. Nowhere in the connexion with the Messianic

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era is there to be found the portraiture of an individual dominion, and it is not to be supposed that Zechariah departs from the uniformity of representation which characterises the prophets. That of Gog, in Ezekiel, is undoubtedly merely a general representation of the enemy. Admitting this uniformity among the prophets, which is itself incontrovertible, it cannot be supposed that Zechariah places on his canvass a representation capable of the application which that of Daniel has, with the design of a different application from that of Daniel. But an answer to the following question will yield further evidence. Why is there not a representation of the angel of the Lord in the chariots, as well as in the horses among the myrtle-trees? Does he not also commission those ministers of judgment, of which there is a grander description made than of the latter? May it not be argued that his presence is much more demanded in the former, since they bear reference to the antitype? These are questions which deserve an answer, and the only answer which will serve here appears to be, that in the chariots relating to the antitype the representation of the angel of the Lord was *impossible*, which it was, if there was a design to symbolise the four empires of Daniel, for the number four is significant, and may not be passed or converted into five. It was impossible for Zechariah to predict of the four empires, and make the angel of the Lord a part of the representation. It is therefore a legitimate conclusion, drawn from the absence of the angel of the Lord, that the four chariots represent the four empires. It appears to be evident that in this respect Zechariah, instead of following his own representation in chap. i., follows that of Daniel in chap. ii. and vii., who represents the four empires in one group, and the Messiah externally. Daniel predicts of the four empires, and of the Messianic kingdom subsequent to them; Zechariah does the same, although with the antitype he connects the type.

No such reason as this prevented the prophet of the Apocalypse from following the principle of representation developed in chap. i., in reference to the angel of the Lord. This prophet had only the last of the four empires to predict concerning, and it was competent to him to divide the subject as might seem best. He was free to construct his quaternary as he chose, and having but one antagonistic kingdom to predict concerning, which was the last, (for he might not introduce a subject foreign to scriptural symbolisation) he follows Zechariah when he refers to one, as in ch. i., and he models his representation after that which is there made. In this way he affords a testimony to the close relationship between type and

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antitype, and associates the prophecies regarding Babylon with those regarding Rome. As the Babylonian empire was to the people of God at the era of the captivity, so is, according to the spirit of his representation, the Roman to His people at the Messianic era,—a view to which he gives a still plainer testimony in the name Babylon, ch. xvii., xviii. It was consistent with the development of this association between type and antitype that he should model his representation after that of Zechariah in reference to Babylon, and frame it more after the horsemen than after the chariots. This accordingly he has done. He has adopted the symbol of Zechariah, and disposed it in the same manner. In Zechariah the angel of the Lord is the first horseman, behind whom are the others; in the Apocalypse the Messiah is the first, after whom are the others, for the rider on the white horse of the first seal can only, in consistency with ch. xix., be interpreted in this sense. In Zechariah the angel of the Lord intercedes against the oppression exercised by the horsemen, which now loses its character of a righteous judgment, and delivers His people; in the Apocalypse the Messiah goes forth "conquering and to conquer," and delivers and redeems His people. The colours are indeed not transferred from the one prophecy into the other. That of the first horse is red in Zechariah, while it is white in the Apocalypse; but this is entirely consistent with the opposite view in which the angel of the Lord is regarded by both prophets. His judicial character, with which red, the colour of blood, is naturally associated, is greatly developed in Zechariah, even in reference to His chosen people; while this scarcely appears in the representations of the Apocalypse, in which the victory he achieves for His people, of which white is the emblem, forms the leading theme. The change of the other colours is also explicable. It was the purpose of the Apocalypse to individualise and describe the adversary in three different forms, as the detail of the delineation plainly indicates, and it accords with this design that colours specifically descriptive should be chosen. The object of Zechariah was very different. It was merely to place in strong relief the ministers of judgment, with a subordinate reference to them as collectively the representatives of the Babylonian power. As it was not his intention to individualise them, the colours have not been selected with this end; which, on the other hand, was a primary object in the Apocalypse, which is throughout distinguished by the minutiæ of detail. The strong analogy, not in the least impaired by this circumstance, which prevails between the two symbols, leads to the conclusion, that as the horsemen behind the angel of the Lord

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among the myrtle-trees are the Babylonian empire in its relation as adversary, the three horsemen that follow him upon the white horse in the Apocalypse are the Roman power in the same relation, and in three distinct forms of it, as is to be inferred from the distinct specification.

There is a considerable difference between Zechariah and Daniel in the representation which the former makes of the adversary, whether this be at the era of the Babylonish captivity or in Messianic times. In Daniel the four empires appear as wild beasts, ch. vii., or as component parts of an image to be destroyed in ch. vii. In Zechariah the Babylonian power appears as an adversary, but its destruction, although it is exhibited in ch. i. 21, is not prominent in the representation. It has, however, the other character above referred to, which does not appear in Daniel at all. It is an instrument of righteous judgment on the people of God for their sins. As such it is associated with the angel of the Lord in ch. i., and it is secondarily "the four spirits of the heavens which go forth from standing before the Lord of all the earth," in ch. vi. The Apocalypse in this respect follows Daniel chiefly in the representations throughout the book, and makes little reference to the adversary as a minister of judgment. But in the four horsemen of the seals the idea of Zechariah is visible in the symbolisation, and is in itself evidence of the source from whence it is drawn. The angel of the Lord, or the Messiah, is the first of the horsemen, and the three that follow have impressed upon them the emblems of judgment, war, famine, and pestilence. They appear, therefore, here as ministers of judgment, although their opposite character is also developed in the going forth of the first horseman "conquering and to conquer," as it is in Zechariah by the intercession of the angel of the Lord.

The difference between Daniel and Zechariah is greatest as it appears in the representation which each makes of the four empires. In Daniel they are simply adversaries to be destroyed; in Zechariah they are ministers of judgment, whose destruction in ch. vi. is not predicted, and the character of adversary is only developed in the fourth, where the characteristic of Satan appears (v. 7.) This difference results from the objective character of the prophecies of Daniel as compared with Zechariah, who is greatly subjective. A strong moral and spiritual love pervades his prophecies. He regards the power which is given to subject the people of God as a judgment on them for their sins. He sees in the four empires the obstructive, but also in relation to God the righteously obstructive cause, viz., the judgment on sin, why His kingdom does not achieve its

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supremacy. It is probably because the representation of their destruction would be incongruous with this conception that he abstains from making it, although it is involved in the supremacy of God's kingdom which he predicts. Since the people of God, according to him, receive the kingdom through the way of holiness, their adversary must lose it through that very way of wickedness by which the people of God themselves lost it for a season. Throughout he is, however, more intent on shewing the judgments to which the people of God have already been, and shall still be subjected, than on setting forth the judgment on their adversaries. This last he only once represents (in the four horns, ch. i.,) and then when the enemy appears solely as an oppressor, and when the element of righteous judgment does not mingle with his oppression. Judgment, however, is the character which he generally attaches to the enemy, and in this view he stays his hand from predicting his destruction, lest the lesson of holiness which this judgment teaches might be diminished thereby. To the judgment on sin holden by God—for it is only this judgment that the prophet refers to—there belongs an accuser, who is Satan, standing at the right hand of Joshua to resist him, and there belong the executioners, who are the horsemen among the myrtle-trees, and the four horns of chap. i., the flying-roll of chap. v., and the four chariots. The judgment decreed by God is just, but it is exceeded by the adversary, who, when he was "but a little displeased," "helped forward the affliction." It is the judgment of God when the horsemen are commissioned by the angel of the Lord; it is the oppression of the enemy when the four horns have "scattered Judah, Israel, and Jerusalem," and when Satan resists Joshua; it is the judgment of God when the flying-roll or the curse entereth "into the house of the thief, and into the house of him that sweareth falsely by my name," and it is the same judgment which is chiefly had in view in the four chariots, "the four spirits of the heavens which go from standing before the Lord of all the earth," although the adversary is connected with the fourth of them (in ver. 7,) probably in reference to the termination of the judgment by the Messiah. In a word, all the judgments of God are just, and are the fruit of wickedness, and the executioners of these judgments are his ministers. They only assume the character of adversaries when they exceed their commission. This peculiar stand-point from which the prophecies of Zechariah are delivered results from his character as a preacher of righteousness, who is more bent on denouncing the sins of God's people, and advancing their holiness, than on

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predicting judgments upon their adversaries. But his silence in respect to this judgment, since it follows by necessity, is perhaps as expressive as any representation. It is in consistency with this judicial phase, which the adversary in his eyes presents, that there is no denunciation of the four chariots, nor even an allusion to their destruction. He merely predicts their existence as the ministers of the divine judgments for sins until the Messiah come. Yet they stand in antithesis to the representation which follows.

Against the judgment above exhibited the intercession prevails in the person of Joshua, the son of Josedech, the high-priest, as the type of the Messiah, who is specially mentioned as "the man whose name is the BRANCH," who shall bear the rule, and sit upon his throne.

The first representation then, which sets forth the four empires as ministers of the divine judgments, is parallel with the first in chap. v. of the flying-roll, or the curse which goeth forth over the face of the whole earth, viz., the judgment inflicted in the captivity, which bears to the restoration, the type, the same relation as the subjection under the four empires bears to the Messianic kingdom, the antitype. The latter member of the parallelism wants the moral and spiritual element which is expressed in the woman whose name is Wickedness, and in the golden candlestick with the two olive-trees, who are the two anointed ones that stand by the Lord of the whole earth. This, however, does not affect the parallelism, for the members need not be entirely adequate in signification, just as lines to be parallel need not be of the same length. The whole of these symbolisations of Zechariah are indeed but repetitions of one prophecy. Yet these repetitions fall into parallels, as is obvious from the cast of the symbolisation. The horses among the myrtle-trees, together with the angel of the Lord, find their counterpart in the four horns and four carpenters, chap. i.; the man with the measuring-line in his hand finds his counterpart with the other that said "Run, speak to this young man, saying, Jerusalem shall be inhabited," &c., chap. ii.; Joshua in filthy garments, and clothed with a change of raiment, the beauteous vestments of the high priest, has his counterpart in the unhewn stone, and the same stone furnished with seven lustrous ornaments, and graven with divine skill, chap. iii.; the candlesticks of *gold*, with the two olive-trees, who are *the two* anointed ones that *stand* before the Lord of the whole earth, has its parallel in the woman in the ephah, shut in by a lid of *lead* and *carried away* by *two* women, who had the wind in their wings, to the land of Shinar; Zerubbabel

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has his in Joshua, and the man whose name is the Branch; and the flying-roll, or "the curse that goeth forth over the face of the whole earth," has its counterpart in the four chariots, which are the four spirits that go forth from standing, &c.—the black horses of which go forth to the north, the white go forth after them, and the grisled go forth to the south, while the bay walk to and fro through the earth, chap. iv., v. and vi. The repetitions fall evidently into the form of parallels, which are four in number.

This prophet is distinguished by the delicate touches with which he blends type and antitype together. This intermixture, taken in connexion with the unity of conception which prevails in these representations as a whole, shews the applicability of each of them to the era of the captivity, and also to the Messianic era, as that is developed by Daniel in its whole extent, embracing the four empires, with their final destruction at his second coming. The principal sense is to be ascertained on the ground of the higher development made of type or antitype in each, and they all bear both references less or more. This is what is called the *double*, more properly the twofold sense of prophecy, which is the opposite of double or twofold symbolisation; the former having a tendency to make a prophecy more obscure, while the effect of the latter is to make it more clear. Against the cloud which is thrown over the sense by the one, the parallel rays of symbolisation afford an efficient remedy, for they disperse the mist, and enable the eye, by bringing into view the relations of resemblance and antithesis, to perceive the type and antitype in brighter and clearer colours. Indeed, it may truly be affirmed to be impossible to form an accurate conception of a symbolic prophecy, if we reject in the interpretation of it a principle which has been so obviously employed in the composition.

With chap. vi. the symbolisations of Zechariah end, with a few exceptions. The rest of his book consists chiefly of a discourse mainly reflective, founded on the theme of his symbolisations, while he occasionally extends and lengthens the predictions which it contains.

We might in like manner go over the prophecies of Ezekiel, which shew the same principle; but this is not necessary.

Enough, we think, has been done to shew that parallelism of symbolisation is a law of symbolic prophecy, and being such, it is applicable to the Apocalypse,—a prophecy which carries the art of symbolisation to its highest development and perfection.

But what kind of parallelism may we expect here? A single

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parallelism, as in Daniel's great prophecy, or a succession of parallelisms, as in Zechariah? The former only for a succession of parallelisms is at once negatived by internal evidence. There is no parallelism of vision with vision, except as occasional exceptions. We have only to look at the successive visions of the first six seals to see that the parallelism is not of this kind; vision does not answer to vision. Nor is it that of groups of representations taken together. If such a principle prevailed, it must have shewn itself in the sevenfold groups,—the seals, the trumpets, and the vials: but it does not exist, for these are not even synchronical, as Mede endeavoured to prove, and much less parallel. The parallelism cannot be that of the parts; if it exist, it must be that of the whole.

This, indeed, is the only parallelism consistent with the *unity* of the prophecy, and with the unity of form impressed upon it. The one is expressed in the words "The Revelation of Jesus Christ," in the singular number, and the other by the delivery of a seven-sealed book from the right hand of God to the Lamb to unseal and open (chap. v.,) which seven-sealed book can only be that referred to in chap. i. 1, as the Revelation of Jesus Christ *which God gave unto Him.* Accordingly, nothing belongs to this particular revelation except the contents of the seven-sealed book—that is, all that follows its unsealing in chap. vi. to the final vision in chap. xxii., where a few words of admonition close the book. The preliminary visions and the seven epistles are external to this revelation, and are not to be regarded as strictly prophetical. The prophecy is thus marked with unity in the clearest manner, and duality of representation follows as a necessary consequence if there be parallelism.

But as unity is thus expressed on the outward form, it might reasonably be expected, on the ground of analogy, that duality of representation, if it existed, should also be expressed in the outward form. We find that this is done by the directing "silence in heaven about the space of half-an-hour," chap. viii. 1, which separates the representations into two parts. It is observable that this duality is expressed in the only way consistent with the unity, or in the only way which does not compromise it. No other plan is conceivable of attaining the two results except that which is followed. The single prophecy is contained in a book having seven seals. It is obvious that a division could not be formed between these seals, for then the unity of the prophecy were involved; but the prophecy (contained within the seven-sealed book), which existed before its revelation, has a thing external to it, although essential to it

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as a revelation to men, which is the exhibition of the sights or visions to the prophet John. Here—that is, in the representations—it was competent to express duality without compromising unity. The seven seals are broken in uninterrupted succession, and the unity of the prophecy is unimpaired. But after the breaking of the seventh seal a silence or suspension follows, which divides the representations into two parts—the one consisting of the representations of the six seals, and the other of those of the seventh or perfect seal (the seal itself not being separated from the others.) By this means the unity of the prophecy and the duality of the representation is at once achieved in representation, the unity of the prophetic matter and the duality of its form expressed, which is parallelism. The prophecy is one as to God and the Lamb, for it is contained in one seven-sealed book, and the seals are broken by the Lamb in one succession; it is twofold as to men, and the representations made to John are divided into two, for he saw visions, and he saw none for a certain space of time, and he saw them a second time. The dream of Pharaoh was *one* as to God and as to its prophetic matter; but there were two dreams as to Pharaoh, for he dreamed, he awoke, and he dreamed the second time. Truth is essentially one, but it must be attested by two witnesses, Numb. xxxv. 30. The golden candlestick, the symbol of holiness, is one, but its witnesses are "the two anointed ones that stand by the Lord of the whole earth." The Apocalypse, as we must hold, is true to that principle of duality which characterises revelation throughout, and true to the law of symbolic prophecy, of which it is the highest exhibition, and which law embodies the principle.

Art. II.—IRENÆUS; NEWTON'S SHORT CHRONICLE.

(1.) IRENÆUS.

A recent writer on apocalyptic subjects thus expresses himself, (the first and second italics are the author's, the third ours):—

"The statement of Irenæus, that *the Apocalypse was seen at the close of the reign of Domitian,* must be understood either that St John himself was seen, or that he also means Nero, who, according to Suetonius, bore the name of Domitius Œnobarbus; or it is a mistake of Irenæus, analogous to his mistake that *Christ lived to be near fifty years of age.* But even if the words of Irenæus could be cleared from their ambiguity, and the similar statements of Clement, of Victorinus,

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and of Jerome, could be proved not to be derived from him, this could avail nothing toward establishing the Domitianic date of the book *against the internal evidence in favour of the Neronic.* His (Irenæus') statement has misled commentators in their attempts to explain the book, but the book itself refuses to be so explained"—*i.e.*, the book itself refuses to be explained according to the Domitianic date.

Of the three solutions of the difficulty proposed by this author, the first and second are too unreasonable—not to say too improbable—to be admitted by any candid and judicious inquirer. It remains, therefore, to speak of the third.

Irenæus, then, is to be regarded as being wholly disqualified for being a witness to the Domitianic date of the Apocalypse, because he taught (Con. Hær. v. 26) that "Christ lived to be near fifty years of age."

Now, the origin of this strange mistake is probably to be found in John viii. 57: "Then said the Jews unto Jesus, *thou art not yet* FIFTY YEARS OLD, (πεντήκοντα ἔτη οὔπω ἔχεις,) and hast thou seen Abraham?" We may readily suppose that sorrow and trouble had made our Lord seem to be many years older than He really was. And from this saying of some of our Lord's Jewish contemporaries, as recorded by St John, a popular tradition may have gradually arisen, that "Christ lived to be near fifty years of age." Yet, while we grant that it reflects little credit upon the critical discernment of Irenæus that he should have accepted his erroneous tradition, we cannot concede that his having done so disqualifies him for bearing testimony to the Domitianic date of the Apocalypse. For Ignatius and Polycarp must have been thoroughly competent witnesses on this subject; and Irenæus would have possessed many * opportunities of hearing from authentic sources the statements of these two martyrs, and of other bishops contemporary with them, concerning the particular Cæsar by whom St John was banished to Patmos.

It is no light testimony in favour of the Domitianic date of the Apocalypse, as asserted by Irenæus, that a similar view (whether borrowed or not from him) was accepted by "Clement, Victorinus, Eusebius, and Jerome."

Irenæus was perhaps not unaware of the fact upon which Canon Wordsworth has justly laid stress—(though it would

* Irenæus is believed to have been a disciple of Polycarp. His immediate predecessor in the see of Lyons, Pothinus, was (if we may judge from his name and position near the Rhone) an Asiatic Greek, and may not improbably have been personally acquainted with Polycarp and Ignatius. Thus, Irenæus may have learned both from Polycarp and Pothinus that it was Domitian who sent John to Patmos.

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seem not to have been duly appreciated by the illustrious Newton)—that, as the soldiers of the victorious Titus, in burning the temple at Jerusalem, made no distinction between the *ἱερὸν* and *ναὸς*, but desecrated *both* alike; therefore, the temple spoken of at the beginning of the eleventh chapter of the Apocalypse, cannot be interpreted of the temple which was destroyed against the wish and intention of Titus by his fierce and triumphant followers.

We may add also that it is both unreasonable and unscriptural to suppose that the Churches of Ephesus and Laodicea had degenerated into the states in which they are presented to us in Rev. ii. and iii., so early as A.D. 68–9. And it appears to us, the more carefully we study the subject, that the internal evidence is so decidedly in favour of the Domitianic date, that the book itself altogether refuses to be explained upon the hypothesis that it was Nero who sent the evangelist John to Patmos.

(2.) NEWTON'S "SHORT CHRONICLE."

In a letter written a short time ago, on subjects connected with sacred and secular chronology, we find the following extract:—

"B.C. 538, Babylon taken by Cyrus. 536, Cyrus overcomes Darius the Mede, and translates the empire to the Persians. 529, Cyrus dies. 521, Darius, the son of Hystaspes, reigns."—(*A Short Chronicle by Sir Isaac Newton.*)

We do not offer any objection to the dates here given. While, however, we accept as correct that Cyrus succeeded Darius the Mede on the throne of Babylon, we think Newton to have erred when he stated that Cyrus *overcame* this Darius in B.C. 536; and that, in this same year, and in consequence of his success against Darius the Mede, Cyrus "translated the empire to the Persians."

First, if we carefully compare and combine the testimonies of Herodotus, Ctesias, Xenophon (*Anabasis,*) Isocrates, and Justin, we shall seem constrained to come to the conclusion that, when Cyrus, many years before the siege and capture of Babylon, overthrew and dethroned Astyages, he then wrested the supremacy from the Medes, and "translated the empire to the Persians," he becoming himself thenceforward, until his death, sovereign both of Persia and Media.

It may be regarded as certain from the history of Herodotus, and scarcely less certain from the (romance of the) Cyropœdia, that Cyrus was the presiding and master spirit during the

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siege of the Queen of the Euphrates, that he was emphatically the conqueror of Babylon, and that he had made himself so far lord of the fallen metropolis, that it was fully in his power either to assume for himself the sovereignty of the city which he had recently won by his sword, or to give it as an independent realm to some friend or follower, not possessed of sufficient ambition, ability, and energy to cause him uneasiness and trouble; or to make such a friend and follower a vassal king of Babylon, under himself, as suzerain.

Daniel would certainly seem to favour the idea that one or other of the two latter alternatives was adopted by the conqueror. For he tells us that Darius,* a Mede, apparently of the

* Josephus (*Ant.* xi. c. 2) follows Herodotus, and represents Cyrus as having fallen in an expedition against the Massagetæ. As Herodotus does not even name Darius the Mede, Josephus was compelled to seek elsewhere for secular historical information concerning this personage. The following would seem to have been the course pursued by the Jewish writer, who, as is evident from what he has written against Apion, had looked into many Greek authors. He saw that Cyaxares, the (supposed) king of Media, and son of Astyages, was contemporary with Daniel's Darius the Mede, son of Ahasuerus. Accordingly, Josephus assumed the identity of Darius with Cyaxares, and of Ahasuerus (Dan. ix. 1) with Astyages; and he writes:—"Babylon was taken by Cyrus, king of Persia. . . . But when Babylon was taken by Darius, and when he, with his kinsman Cyrus, had put an end to the dominion of the Babylonians, he was sixty-two years of age. He was the son of Astyages, and *had another name among the Greeks*. . . . Moreover, he took Daniel the prophet and carried him with him into Media, and honoured him very greatly, and kept him with him," (*Ant.* x. chap. 11, sec. 4.) Josephus had also written shortly before, (sec. 2,) "Against Baltasar did Cyrus, the king of Persia, and Darius, *the king of Media*, make war."

Thus Josephus assumes the identity of Darius and Cyaxares. He borrows from Daniel the fact that Darius was *sixty-two years* of age when Babylon was taken, and from Xenophon, that Cyrus was the kinsman of Darius. He assumes, apparently against the narrative of Xenophon, that Cyaxares (Darius) came from Media to Babylon; and apparently quite as much against Daniel's record, that Darius (Cyaxares) took Daniel with him into Media, and kept him with him there. Hence it would seem that Josephus endeavoured, as far as he was able, to construct a plausible history from the combined narratives of Daniel and Xenophon; having recourse to assumption and conjecture where he deemed it to be really necessary to do so. Thus, he found that while, on the one hand, Daniel seemed to assert that Darius came to Babylon, without expressly denying that he afterwards left that city for Media; and on the other, that Xenophon seemed to assert that Cyaxares lived and died in Media, without expressly denying that he had for a short time accompanied Cyrus to Babylon; and, taking advantage of this state of things, he constructed a plausible story, in which Darius, (Cyaxares,) as king of Media, accompanied Cyrus to Babylon, and afterwards returned, taking Daniel with him, into Media, where he ended his days. M. Rollin has sought to combine Daniel, Xenophon, and Josephus.

The very fact that Daniel does not designate Darius as *king of the Medes* makes it not improbable that this Darius was not an independent king of Media, as Josephus teaches us, in his desire to reconcile Daniel with Xenophon's Cyropœdia. And thus Daniel, if differing from Josephus and

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blood-royal, (though we should carefully bear in mind that Daniel never calls this Darius *king of the Medes,*) at the age of sixty-two "took the Chaldean kingdom," which he could scarcely have done against the will and without the consent of the victorious Cyrus. So far as we can learn from the sacred narrative, this Darius, arrived at the more than mature age of sixty-two, when men generally prefer repose and quiet to ambitious, warlike, and perilous enterprises, had no sons, so that, at his death, Babylon would peacefully revert to Cyrus should the Persian be the survivor. Thus, there would appear to be many and strong reasons against, and very few, if any, for, the notion that a serious quarrel arose between Cyrus and Darius, and that the latter even ventured to take up arms against the former.

Yet something like this must have happened not very long after the "taking of the Chaldean kingdom" by the Median Darius, if, as Sir Isaac Newton seems to teach us, Cyrus *overcame* Darius in B.C. 536—understanding the word *overcome* in the sense in which it is almost universally used in such a connexion.

We might appeal to other considerations drawn from the sacred narrative. After the miraculous deliverance of Daniel from the lions, Darius made a royal decree, in which he paid the most public homage to the God who had delivered Daniel, "as the living God, steadfast for ever." And it is scarcely possible not to gather from the narrative that Daniel, thus divinely rescued, possessed even greater influence over the mind of Darius than before. This is implied in the statement, "So * this Danial prospered in the reign of Darius, and in the reign of Cyrus the Persian." All the great influence of Daniel would, of course, be wisely and perseveringly employed in preserving peace between Cyrus and Darius. Accordingly, it hardly seems credible to a careful student of the book of Daniel that anything like † war should have arisen between Cyrus and the Median Darius, or that the latter, in the second or third year of his reign over Babylon, should have been overcome and dethroned by the former. The most reasonable and scriptural conclusion is, that on the death of Darius, (apparently without male issue,) Cyrus succeeded to the vacant throne, and made Babylon a province of the Persian empire.

the Cyropœdia, may be regarded as agreeing with Herodotus, Etesias, and the Anabasis. For if we combine these three authorities, we are led to the conclusion that Astyages was the last independent Median king of the Medes.

* Dan. vi. 28.

† Neither Xenophon in the Cyropœdia, nor Josephus in the 10th Book of the Antiquities, gives the slightest ground for supposing, with Sir Isaac Newton, that, about two years after the taking of Babylon, "Cyrus overcame and dethroned) the Median Darius."

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Art. III.—NOTES ON THE BOOK OF REVELATION.

Chapter XIX.

I. The song of triumph of the saints, because God executed His judgment upon Babylon; the marriage of the Lamb, (ver. 1–10.) II. The last conflict and destruction of the beast and the false prophet through Christ's coming, (ver. 11–21.)

After Babylon's fall, there follows a universal song of triumph in heaven. None of its blessed inhabitants is mute—all laud and magnify God's holiness and justice in executing His righteous judgment upon Babylon. Three hallelujahs resound (ver. 1–4) in consequence of the final destruction of Babylon, and the speedy removal of every enemy of Christ and His people. And (ver. 5–8) there follows another hallelujah, and a call upon all creatures, both small and great, to praise the Lord; because the Lord God omnipotent reigneth, and because the time for the exaltation of the spouse of Christ had now arrived. There will be glorious liturgies ascending from the saints on earth to mingle with the chorus before the throne. The four living creatures, from the very centre of the throne, and the twenty-four elders and saints, with all the myriads of angels, constitute one glorious company, lauding, and praising, and magnifying God for what He has wrought for the Bride, the Lamb's wife. No tongue can utter, nor mind conceive, the joy and delight which this occasion will call forth in the heart of every saint.

Ver. 1.—The word hallelujah (praise the Lord) occurs here for the first time in the New Testament. In Ps. civ. 35 we have the prophetic declaration of this very event; and it is evidently here employed with reference to that passage. When God's judgments will be finally known, then He will be lauded and magnified by all. All His works will praise Him, and His saints will bless Him. God alone is to be praised and worshipped for ever.

Ver. 2.—God's judgments will be found in strict accordance to His prophetic word; hence "true and righteous," (comp. chap. xv. 3, xvi. 17.) "He judgeth the great whore;" because, instead of promoting the salvation of men, she caused desolation and misery by her delusions and wickedness over the whole earth. The blood of the martyrs, which she has shed so wantonly, will be required at last at her hands. Her account will be fearful indeed. Popery, as a system, is an emanation from the bottomless pit, and will be dealt with

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accordingly. Let us only wait in patience; all wrong will be redressed in the end.

Ver. 3.—This second hallelujah refers to the eternal punishment of this "great whore." Her satanic persecution of the saints, through the infernal courts of the inquisition, and in other ways, and her diabolical wickedness and idolatry, will fully justify this rejoicing over her fall. The smoke of the fire in which Babylon will burn will ascend from eternities to eternities. This shews that her destruction will be an everlasting sign of God's righteous judgment against her crying sins. (Comp. chap. xiv. 10, 11, xx. 10, xxi. 8.)

Ver. 4.—All the inhabitants of heaven join in this ascription of praise. It begins with the twenty-four elders, and terminates with the four living creatures; or commences in the exterior circle, and ends in the centre. In chap. v. 14 we have the reverse.

Ver. 5–8.—There follows a second call upon all to praise the Lord. And no sooner is this command given, than the rational creatures in all the spheres unite in one glorious hallelujah, which was so grand in the apostle's vision that he could not find words to describe it. This triumphal song will usher in Christ's coming with His saints. The voice which commands this universal praise issues from the throne, shewing that as all the judgments of God proceed from His throne, so likewise the commands to praise Him for the same.

Ver. 6.—This will be a hallelujah in which all intelligent existences join. Such a song of praise has never been heard. In the apostle's hearing it sounded "as the voice of a great multitude," and "as the voice of many waters," and "as the voice of mighty thunderings." Let us pause here and ask the cause of this glorious song of praise. It is the downfall of Babylon, the eternal destruction of that caricature of Christ's Church which the devil established, and by her corrupt teaching leading men into sin, he destroyed so many souls of men. At the same time it has reference to Christ's coming, when "the kingdoms of this world will become the kingdoms of our Lord and of His Christ." (See chap. xi. 15, &c.) The marriage of the Lamb will immediately follow the above; and then will the Antichrist, with his allies, meet their doom, and the devil be shut up in the bottomless pit. Thus, a change will be effected in the affairs of this world such as never has been.

Ver. 7.—The marriage of the Lamb will be one of the most glorious results of Christ's second coming. He will then communicate to His own full divine life, increase their knowledge, perfect their love, transform them into His own image, and

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grant them every enjoyment of His own beatific state. (Comp. Col. iii. 4.) Here applies the Song of Solomon, as well as the 45th Psalm. Upon the triumph over the beast and false prophet there follows the marriage of the Lamb. The blessed time still continues when souls may be enlisted for this thrice-blessed state. Oh, that men would consider how short this time may yet be! A pious divine says, "For the preparation of the bride, belongs particularly a scriptural knowledge of the doctrine of Christ's coming, and of all that awaits the believer at that glorious event. For these ends the blessed guidance of the Holy Spirit must be sought; and this the more, as we see the close of the present dispensation drawing nigh." Reader, permit me to exhort you to attend to this important subject.

Ver. 8.—"And to her was granted," &c., "fine linen," which denotes the justifying and in-wrought righteousness of Christ, or His imputed righteousness, which leads to righteousness of life. It implies all active and passive obedience to the truth. A true knowledge and acknowledgment of our sinfulness will lead to it; and a daily resorting to "the fountain opened for sin and uncleanness" will preserve it clean. Whoever is in possession of these things, (whether he be found among the dead or among the living at Christ's coming) he will have confidence, and enter with Him to the marriage feast. May none of us be wanting!

Ver. 9.—Blessed indeed will those be who belong to the Bride of Christ, and share in the marriage supper of the Lamb. To be thus intimately united to Christ, to be a member of His own body, is a blessedness which cannot be described, it must be experienced. Yet this is promised to every true believer. All will share in it who look for salvation to Christ alone, and who love His appearing. Were we to realise this blessed state more than we do, we should long and earnestly pray for Christ's coming.

And lest any one should doubt the truth of what is here expressed, the apostle was especially desired to add, "These are the true sayings of God."

Ver. 10.—These glorious revelations had such an effect on the apostle that he was about to worship the angel who had shewed them to him. As in chap. xvii. 6, John "wondered with great admiration" at the wickedness of the false Church, so is he here overwhelmed by the glory and dignity of the true Church. Hence let us learn that not that which is highly esteemed among men is so with the Lord. Here, and chap. xxii. 8, 9, we have a most positive prohibition against the worship of saints or angels. God is the *sole* object of worship. The Holy

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Spirit testifies in all His instruments, through the whole Bible, of Jesus Christ. All the books of the Bible, especially those of the prophets, have Christ as their object. The prophets spoke either of His *first* or *second* coming. He is the Alpha and Omega, the beginning and the end. (Comp. 1 Pet. i. 11.) In this passage "the testimony or witness of Jesus" is what the Holy Spirit has revealed concerning the glorious appearance of Jesus Christ, and its blessed results. (Comp. chap. xxii. 6, 9.) It is an event of the greatest moment, because the conflict between light and darkness, between Christ and the devil, will be settled; and Satan with all his legions, and the Beast with his confederates, will be for ever removed. On this account a departed saint called this book "The history of the triumph of Christ and His Church." With these things in view, we do not wonder that the Holy Spirit should bear such testimony to this event throughout the Bible.

Ver. 11–16.—This passage describes most graphically the actual coming of our Lord with His saints. Yes, visibly will Christ come upon the clouds—all will see Him at once, hence the caution, "Go not into the desert, or into the secret chamber," in order to see Him. The heavens will open and Christ will descend upon the mount of Olives (Zech. xiv. 4,) from whence He also ascended. (Comp. Acts i. 11; 2 Thess. i. 7, 8, ii. 8.) The symbol here employed agrees with the war to be waged; though we must not think that our Lord will require any weapons, such as earthly warriors use. His almighty word, as the Spirit of His mouth, or two-edged sword, will smite His enemies to the ground. (Comp. John xviii. 6; 2 Thess. ii. 8; Zech. xiv. 12, 13.)

Ver. 11.—His war will be a righteous war, because He will vindicate His word of truth, in awarding to believers their love and trust in Him, and to unbelievers their hatred to His person and word. "Every one He will reward according to his works." Not one thing which He promised to faith will be left unfulfilled, nor one threatening against sin unaccomplished. Awful will be the state of those who in "their hardness and impenitent hearts are treasuring up wrath against the day of wrath."

In reference to this solemn event let us compare chap. vi. 12, &c.; Matt. xxiv. 29–31; 2 Thess. i. 6, &c.; and Joel iii. 15–17; Zech. xiv. 3–7, &c. In consequence of the sun withdrawing his light this day will at first be dark, Zech. xiv. 6, 7, but at "evening time," through the actual glorious manifestation of our Lord it will be light. Is then the exhortation of the beloved apostle, elsewhere administered, not needful, "Little

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children, *abide in Him;* that when He shall appear we may have confidence, and not be ashamed before Him at His coming?"

Ver. 12.—This description not merely indicates the all-penetrating power of vision of Christ, but especially His angry look upon His enemies, who, in the blindness of their mind, venture to encounter Him who is "King of kings" and "Lord of lords." Abused love turns to wrath. There is mention made of "the wrath of the Lamb" (chap. vi. 16.) Those that will not bow to His sceptre of grace, will be dashed to pieces with the rod of iron. The many crowns denote Christ's universal power and dominion. His name, (see ver. 13; John i. 1,) denoting the very essence of His character, can no more be understood than the nature of God, (see Matt. xi. 27; John xvii. 3,) for nature and name, when applied to God, are synonymous. If we would see the Lord we must be like Him; and if we would know Him as He is, we must be changed into His nature.

Ver. 13.—"His vesture dipped in blood" is significant of the great slaughter of His enemies. (Comp. Isa. lxiii. 1–3.) However, it will not be so much Christ Himself that will shed their blood, but they will kill each other. (See Zech. xiv. 13.) He will smite them with blindness. (See Ezek. xxxviii. 21-23.)

Ver. 14.—Here we have the fulfilment of Zech. xiv. 5. Jude ver. 14; Col. iii. 4, will likewise be accomplished by this event; for the saints will then appear with Christ in glory. The living saints on earth, having been changed, (1 Cor. xv. 51, 52,) "will be caught up" with those who will be raised (1 Thess. iv. 16, 17,) "in the clouds," "to meet the Lord in the air;" and then they will come with Him to partake in His triumphant entrance into His blood-bought inheritance. The white horses (as ver. 11) belong to the scene. They had to maintain the conflict with their cruel enemies while on earth, and now they share with their Lord in the final triumph over them.

Ver. 15.—(See under ver. 13.) The "sharp sword" is symbolic of the almighty power of His word. What the princes of this world have executed with the sword, that will Christ accomplish by His almighty word. All the antichristian nations will fall under the power of His word. It will indeed be terrible to fall into the hands of the living God. In conjunction with His saints He will rule them with a rod of iron, (see chap. ii. 27.) He will tread down all who have exposed themselves to the wrath of God, as in a wine-press. (Comp. chap. xiv. 19, 20; Isa. lxiii. 3.) "All judgment is committed

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unto the Son; therefore, kiss the Son, lest He be angry, and ye perish from the way, when His wrath is kindled but a little."

Ver. 16.—This name signifies royal power and dignity, and is different from that in ver. 12. The former describes Him as *Lord of all*, the latter is representative of *His mysterious nature*. When Christ will come again then His Church will be manifested as a royal priesthood, and His saints will reign with Him. (Chap. xx. 4-6.) "All nations will then serve and obey Him. (Ps. lxxii. 11.) What security, what happiness, is the portion of God's children already here!

Ver. 17, 18.—The invitation to these ravenous birds precedes the battle itself, expressive of the certainty of the victory. (Comp. Ezek. xxxix. 4, 17-20.) Through the powerful word of Christ, the antichristian hordes, struck with blindness, will destroy each other as alluded to, and thus prepare this strange "supper of the great God." "Where the body is, there the eagles will be gathered together." What an awful contrast forms this supper to that in ver. 9! This description may give us an idea of the great multitude of the hosts of Antichrist. A sainted author says, "The carnivorous birds will here eat flesh for the last time, because in the millennium they will all become tame."

Ver. 19-21.—These verses briefly record the battle. As Pharaoh and his host were so blinded that they followed God's people into the very sea, so the hosts of Antichrist will run into their very destruction. Their present rage against Christ is indicative of what they will do at last.

Ver. 19.—Antichrist with his allies, particularly the ten kings, chap. xvii. 12, will encounter Christ Himself. The kings here assembled are called kings of the earth, in contrast to our Lord from heaven. The beast with his hosts expected no such army from heaven. They came to fight against God's people, Zech. xiv. 2, and apparently against an army coming from the East, Dan. xi. 44, that was designed to attack the beast, and thus relieve the besieged. But they fall into the hands of the Lord. (Comp. Zech. xiv. 3.) The Lord will look upon them, as He did on the hosts of the Egyptians, through the pillar and the cloud, and trouble their hosts. Probably these bewildered masses will at first not know whom they are encountering, but suddenly will the heavenly army, with Christ, whom they defied, at their head, overwhelm and smite them, not with the sword but with blindness.

Ver. 20.—The beast, chap. xiii. 1, and the beast, xiii. 11, called the false prophet, are distinct persons, working for the same infernal end. These two monsters of iniquity "were cast

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alive"—therefore it would appear with imperishable bodies—"into the lake of fire burning with brimstone." They will be tormented 1000 years before Satan will meet with his final doom. (Chap. xx. 10.) Their punishment will be awful in the extreme. (Comp. Isa. xxx. 33; Rev. xx. 10.) As Christ was the first-fruits of His own, and entered heaven in their name, so will Antichrist be the first-fruits of his party.

The bodies of the condemned will be of that nature that the liquid brimstone will not dissolve them. It will be a constant dying, and yet never ended! Hence it is called "the second death."

Ver. 21.—The punishment of the deceived, though dreadful, will not be like that of their deceivers, the beast and the false prophet. (See chap. xiv. 10, 11.) The glittering sword, also called "the breath of His lips," will lay them down dead corpses, and their bodies will be given to the ravenous birds of every sort.

Hitherto the coming of our adorable Saviour is spoken of as regards its effects upon His enemies in the *visible* world. The following chapters acquaint us with the glorious results it will produce in the *invisible* world. These will be eventful indeed, and exert the most wonderful effects upon the whole universe. In the regular order of things in this book, though the binding of Satan is recorded in the beginning of the next chapter, there follows now the millennium.

CHAPTER XX.

I. Satan bound 1000 years. The saints, those that share in the first resurrection, reign with Christ over the earth 1000 years, (ver. 1-6.) II. Satan loosed for a little season, deceives Gog and Magog, who are all then destroyed, (ver. 7-10.) III. The end, or the general resurrection and judgment, (ver. 11-15.)

A departed saint asked with exulting faith:—"After the downfall of the empire of Satan, will the kingdom of our Lord not spread with irresistible force over the whole earth?" And then proceeds in his inquiry, "Shall there not come a time when, already in this world, the cause of our Lord shall appear and be acknowledged as *the only true one?* Shall this earth seem to be cursed for ever? Shall the Church of Christ be always under the cross, and never appear in her glory? Is it possible that the creation of this globe should have so far disappointed its original design that only evil should prevail upon it unto the end? Have the prophets not uttered the truth

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when they declared that 'the knowledge of the Lord shall cover the earth as the waters cover the sea,' and that 'all shall rejoice in His salvation?' (See Isa. ii. 2-5, xi. 6-9, lxv. 19-25, &c.) And shall our blessed Saviour's words not be fulfilled that all shall become one fold, under one shepherd? Is it not to be expected that, after their long toil and labour, God will give to His people a preliminary Sabbath, as a preparation for the eternal glory? These things are the more probable, seeing that God generally carries out His gracious purposes not all at once but gradually."

Ver. 1–3.—This chapter is closely connected with the foregoing, so that the events recorded in these verses will take place synchronically with the judgment of the beast and the false prophet, and their followers.

Before the millennial state can appear, Satan, with his legions, must be removed. His imprisonment will evidently occur a little time *before* the Sabbatism, or rest of God's people, begins—(Compare Dan. xii. 11, 12.) A little time will be required to remove the abominations occasioned by the beast and his hosts, as well as by their destruction.—(Comp. Ezek. xxxix. 9–16.)

The key and the chain are symbolical, but have a real meaning, or thing signified. The laying hold on the dragon, binding, shutting up, and sealing, denotes the fourfold—hence safe confinement, of this potent enemy. After this, there will be no more conflict with the devil and his wicked spirits—only with the naturally corrupt heart. What a mighty change this will occasion in the affairs of this world! There will be no more war and bloodshed, as now, but one uninterrupted peace, and quiet enjoyment of God's rich blessings.—(See Isa. xi. 9, and chap. ii. 4.) All Satanic influence, which now mars everything, will cease, and the benign influence of Christ and His people will be felt universally.

The Church will now appear in her glory. It will be an honour to be a Christian. However, not all absolutely will be converted, though "the idols will be cast to the moles and to the bats," (Isa. ii. 20;) else, how could the devil again find admittance to the hearts of men, which will be the case, after being set at liberty for a little season?—(Ver. 7.)

Satan is now called "the Prince of the power of the air," (Eph. ii. 2,) whence he acts upon the hearts of men. On his being removed thence, what is more probable than that Christ, with His saints, will occupy that position, and reign over the earth? Heaven and earth will then be in close and uninterrupted intercourse.—(See John i. 51.) We little know what

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hindrances Satan now opposes to this blessed intercourse: not that the world will be altogether free from evil during this period. Man has still an evil heart of unbelief; and, if it were possible for our first parents to sin in Paradise, how much more these? Will this rest not answer to that spoken of, Heb. iv., and be a prelude to the eternal state? Let us all pray for its speedy appearance.

Ver. 4–6.—The doctrine of the millennium, or the Sabbatism, or a thousand years' rest of the church of Christ that will be on earth during this time, is by no means against the received dogmas of the evangelical church. It was held inviolate by all orthodox Christians during the first three centuries. It came into disrepute when carnal men abused this cheering truth, and made it suit their own carnal notions, instead of following the sublime representation of the holy prophets and men of God. It will, in the end, be found altogether worthy of the Lord, and strictly answer to the glorious picture—such as Isa. lx.–lxvi., &c. &c., lead us to expect. Let us well observe, we are neither to take away nor to add anything from this prophecy.—(See chap. xxii. 18, 19.) All is to be accepted as the Lord declared it, ver. 4. On comparing this passage with chap. v. 10, and 1 Thess. iv. 13–17, it appears that there are different orders of saints who will share in the first resurrection. The thrones spoken of imply their regal dignity—they will reign with Christ during these thousand years, and sit in judgment with Him, according to 1 Cor. vi. 2.—(See also chap. ii. 27, and Dan. vii. 18, 26, 27.) A sainted author says, on this verse, "The judgment of the world will commence with Christ's coming, and continue during the thousand years, till the Lord will close it, ver. 11, &c." Those persons to be judged must be those who will not share in the first resurrection. The apostles, doubtless, will occupy a prominent position in this judgment.—(See Matt. xix. 28; Luke xxii. 30.) The Christian martyrs are here prominently brought forward, in order to inspire those with courage who will have to seal their testimony with their blood during the last antichristian persecutions. No consideration is to induce us to pay homage to the beast or his allies. All those who overcome, though it be by suffering a martyr's death, "will live and reign with Christ a thousand years." Then, righteousness, peace, and joy in the Holy Ghost will flourish in the earth.

We can only add, that the primitive Christians firmly believed in the first resurrection, and this faith encouraged them cheerfully to lay down their lives for Christ's sake. We

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ought to remember, that there were saints who arose even at our blessed Saviour's resurrection.—(Matt. xxvii. 52, 53.)

Ver. 5.—This passage draws a line between those who will share in the first resurrection and those who will not. "Lived not again," (οὐκ ἀνέζησαν,) evidently means those whose bodies were not raised and clothed with immortality,—hence have no share in the first resurrection.

Ver. 6.—In every way the partakers of the first resurrection will enjoy an unspeakable happiness and glory above the rest who will be saved. Many millions will be saved during the millennium who will not attain to this bliss and dignity. They not only will not be hurt by "the second death," (ver. 14; chap. xxi. 8,) or not come into judgment, (Rom. viii. 1,) but "they will be priests of God and of Christ, and shall reign with Him a thousand years." As Christ is a priest-king, so will they participate in the same dignity; and as He is the dispenser of God's grace, so will His blessings flow out through them, as the appropriate channels, upon the rest of mankind. The great blessings and privileges, therefore, bestowed upon them, will be for the benefit and enjoyment of the whole. In fact, even here, as in this life, God bestows His favours, not merely for the good of the recipients, but that through them others may likewise be benefited.

If any one should ask, "But will these saints dwell again upon this earth?" we reply, "They will no more be confined to space than their glorified Lord. Heaven and earth will then be in most intimate connexion. All will then be a Christocracy, as under the Old Testament there was a theocracy. The saints will reign with Christ, who will then be a Priest-king over the whole earth. (Comp. Ps. xlvii., lxxii.; Isa. lxv. 17, &c.) As Christ could be forty days with His disciples after His resurrection, so will these be able to be among the then living inhabitants of this earth. In fact, our Lord knows of no impossibilities. Only let us be careful to be fitted for this thrice-blessed company, and all will be well.

Ver. 7, 8.—Satan, when let loose out of his prison, will shew himself the same enemy of God and man as ever. He cannot change, as there is not one spark of good in him. He will, however, only expedite his final doom in the lake of fire, and at the same time promote the ultimate separation of good and evil, and the consummation of all things. Towards the end of one thousand years' rest, under the peaceful reign of Christ and His saints, there will be witnessed a Laodicean spirit of lukewarmness and estrangement from a life of God among great masses. Among this class, Satan will again be

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successful, and deceive vast numbers, (ver. 8), and induce them to war against the saints. This shews that the millennial state is not yet the perfect one, because all evil will only be removed at the general judgment, (ver. 14, 15.) Many, alas! will abuse the millennial blessings and privileges to their own destruction!

By Satan's final overthrow, the impotency of evil, in its conflict with eternal good, will be fully shewn before all created spirits. His masses, which Satan will gather against "the beloved city," evidently Jerusalem, will be from the most distant nations from that place. "Gog and Magog," mentioned in Ezek. xxxviii. and xxxix., though the Gog and Magog there described, seems to be rather a type of this one. It is generally considered to apply to Russia.—(See Ezek. xxxviii. 2, in Hebrew.)

Ver. 9.—In the millennium Jerusalem will be the metropolis of the kingdom of Christ, whence the gospel will go forth to every part of the world. This fact will be the exciting cause why Satan will encamp against it with his bands. But they will all be swept away by fire from heaven; they will not be counted worthy of a regular warfare.

Ver. 10.—The devil will now for ever be removed. He will be gathered to the beast and the false prophet in the lake of fire, where this infernal triad will be tormented for ever and ever. They were united in will and design to destroy the Church of Christ, and to make His ever-blessed name to cease from the earth; and now they suffer together in the hottest part of the infernal pit. Oh, what rejoicing will this final clearance occasion among the inhabitants in the heavenly regions! Now, the salvation that is in Christ Jesus will have attained its climax, because now will be destroyed all the works of the devil, and all the blessings of Christ's salvation fully realised.

Ver. 11–15.—In this passage we have an explicit account of the last judgment of quick and dead. This is the end spoken of in 1 Cor. xv. 24, &c., and must be distinguished from other passages which describe the day of the Lord, or the second coming of Christ before the millennium. We have here the only circumstantial description of the last judgment; no other passage acquaints us with the removal of death and hell than this. Passages generally applied to the last judgment, on a closer examination, will be found to apply to Christ's second coming, because that event will also be accompanied by a judgment, but not the last. The general judgment here mentioned will follow upon the millennium.

"The great white throne," is the throne of judgment of our glorious priest and king, Jesus Christ, and is different from

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the one in chap. iv., called the throne of God the Father. Its white appearance implies the purity and holiness of the judgments to be revealed. This will sift the works of every one, as by fire, (1 Cor. iii. 13, &c.) This throne is emphatically called great, because Jesus Christ will be revealed upon it as the King and Judge of all mankind. What St Peter says, 1st Epistle iv. 18, applies here—"If the righteous scarcely be saved, where shall the ungodly and the sinner appear?" His countenance will then act as a consuming fire on all that is impure and unholy. Since earth and heaven are here said to flee from the presence of Christ, He cannot descend upon it, as in chap. xix. 11, &c., which is a strong argument that His second coming, and the event here stated, are not the same. The earth and heaven pass through the same changes as man. They partook of the fall, (Gen. iii. 17–19,) and they, as well as the animate creation, (Rom. viii. 19–21,) shall both partake in man's new creation. Earth and man belong to one another —it was created for him. All things belonging to this earth must pass through death unto life. This may give us an idea of the extent of the fall, as well as of the redemption that is in Christ Jesus.

Ver. 12.—We are told by the apostle Paul (2 Cor. v. 10) that we must all appear before the judgment-seat of Christ, (comp. Rom. xiv. 10.) With regard to the believers, this cannot imply a being judged; for where there is no condemnation (see Rom. viii. 1) there can be no judgment. The saints shall sit in judgment with Christ, (1 Cor. vi. 2, 3;) and Christ will be glorified in them, and admired, (2 Thess. i. 10.) Their appearing, therefore, before the great white throne will be in honour of their blessed Lord; in commendation of His grace, which has raised them to such great glory and happiness. Whether, therefore, these here described will share in the same bliss and dignity with those who participate in the first resurrection, is doubtful. "They are judged according to their works." The Church of the first-born trust in the finished work of their blessed Saviour. His merits and blood shed are their only hope for acceptance with God, and sole ground for salvation. Hence these "dead, small and great," standing before the throne, must be a different class from those of ver. 4, 6. "The books" are symbolic of God's omniscience, and shew that He is acquainted with all that man has done, either in thought or action. These acts will be so brought to the recollection of every one, that his conscience will instantly either acquit or condemn him, (comp. Rom. ii. 15, 16.) "The Book of Life" contains the names of those who, *from eternity*, were foreseen by God in Christ, and

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chosen in Him, to partake in His great and free salvation. This eternal election they proved by their obedience to the truth *in time;* for, without this obedience, there is no election. They were preordained to this obedience, (see Eph. i. 4, ii. 10,) according to God's foreknowledge, (comp. 1 Pet. i. 2.) While God is just, He is also merciful; and, while He is merciful, He is likewise just.

Ver. 13.—Here we have no books at all. The sea, the grave, death and hell, (or Hades,) "gave up their dead to be judged according to their works." While, therefore, among the *former* (ver. 12) many would be eternally saved, among the *latter* there appears to be none. It is, therefore, thought that these raised dead, in ver. 13, are a different class from those in ver. 12. The circumstance that their names are not enrolled in the book of life—for there is no mention made of it—leads us to the mournful conclusion that they are raised to receive their final condemnation, (see ver. 15, and chap. xxi. 8.) Death and Hades are evidently places of torment, as preliminary to the lake of fire. God's justice will be truly manifested, in that He will reward every one according to his works. Those who have not fled for refuge to Christ, will all stand self-condemned. The judgment to be passed upon this world will furnish us with the best and truest history of it, and of all mankind.

Ver. 14.—"Death and Hades" are supposed to denote two kingdoms of evil spirits, or two infernal regions, over which Satan reigns. They were both called into existence by the fall of Adam; and, when the effects of sin and the fall are finally removed by the second Adam, they will be no longer required,—consequently cast into the lake of fire. They will be with the devil, who called them into being.

"The second death" is the death of the soul, which cannot die, or "an everlasting destruction from the presence of the Lord, and from the glory of His power," (2 Thess. i. 9.) This state is properly called "the second death." Lord, keep us from it! According to many expressions in the Bible, the torments in the lake of fire are the strongest manifestation of God's displeasure against sin, (see chap. xiv. 10, 11, xx. 10; Mark ix. 43–48.)

Ver. 15.—When this shall have been executed, then "the seed of the woman" and the seed of the serpent will be for ever separated. None will, however, be consigned to the lake of fire in an arbitrary manner. In time, each is preparing for his eternal state; each is now choosing for himself. "Whatever a man soweth, that he will also reap. For he

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that soweth to his flesh, shall of the flesh reap corruption; but he that soweth to the Spirit, shall of the Spirit reap life everlasting." Sin, which comes from man, is the only cause of condemnation; and because unbelievers deliberately prefer evil and sin to what is good, they ripen for this awful state. They will only be fit for the fire. The boldest contrast to this state, we have in the two following chapters.

Art. IV.—NOTES ON THE PROPHETIC PORTIONS OF THE FIRST EPISTLE OF ST JOHN.

It is one of the peculiar signs of our times to ignore, or pass by unnoticed, the great events of these latter days, which are fast coming upon us; and this is done, not only by the enemies of the Word of God, but also by the greater part of evangelical men. We can do Satan no greater service than by denying his existence, which is done in more ways than one. The rationalists and unbelievers of the day unhesitatingly deny what the Word of God asserts of the fall of man, occasioned through the subtilty of the old serpent, the devil; and, in agreement with this, they likewise deny Satan's temptations and influence upon man, and future attempts of frustrating the Lord's gracious purpose with His Church and people, through the last great Antichrist, or Beast of the Revelation. Now though no believer can for a moment coincide with these men, nevertheless the cunning craftiness of Satan in endeavouring to ruin the souls of men, and the havoc of cruel persecution which he will yet occasion, before the personal advent of our Lord, are subjects not sufficiently dwelt upon in public ministrations. We have only to read Rev. xii. 7–17, in order to learn what the Church will yet have to endure from Satan's malice and rage, after he will be cast out with his angels from heaven, for "he knoweth then that he hath but a short time." The keeping these truths out of sight is altogether a departure from the manner of the teaching of the apostles. For instance, St Paul, in the 2d Epistle to the Thessalonians, having spoken of "the falling away," evidently from the faith, and "the revelation of the man of sin, the son of perdition," as events preceding the coming of our Lord, says, "Remember ye not that when I was yet with you I told you these things," (chap. ii. 5.) Now we know that the apostle was but a short time with the Thessalonians, because persecution forced him to leave them abruptly, yet in every chapter of the 1st Epistle mention

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is made of the second coming of the Lord; and the two first chapters of the 2d Epistle are entirely taken up with this event, and its attendant occurrences.

And St John, in the passage before us, addresses himself to the very children in Christ, (Greek *παιδία*,) and warns them against the Antichrist. Many of our good men of the present day would say:—What! speak to these novices about the Antichrist! Teach them the way of salvation, and acquaint them with the rudiments of the gospel! The apostles, though remote from the premillennial coming of Christ, had, however, different views of these things. They did not neglect by any means the first principles of religion, but they did not rest there, but went on unto perfection. They not merely laid the foundation of religion, but proceeded to raise the superstructure; 1 John ii. 18–23, and 28. "Little children, it is the last time: and as ye have heard that Antichrist shall come, even now are there many Antichrists; whereby we know that it is the last time. They went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us: but they went out, that they might be made manifest that they were not all of us. But ye have an unction from the Holy One, and ye know all things. I have not written unto you because ye know not the truth, but because ye know it, and that no lie is of the truth. Who is a liar, but he that denieth that Jesus is the Christ? He is Antichrist, that denieth the Father and the Son. Whosoever denieth the Son, the same hath not the Father: [but] he that acknowledgeth the Son, hath the Father also. And now, little children, abide in him; that when he shall appear, we may have confidence, and not be ashamed before him at his coming."

In commenting on these verses, we would observe that the first clause of ver. 18 ought to be rendered, "Little children, there is a last hour" (Greek, *παιδία, ἐσχάτη ὥρα ἐστί.*) It is quite true that the gospel dispensation is called the last time, or the last period of this world's duration; but in this period there is "a last hour," or portion of this time, and this portion is the one in which "the Antichrist" (Greek *ὅ ἀντίχριστος*) will be revealed, and carry on his work of persecution and cruelty as the representative of Satan (Rev. xiii. 2, &c.) This Antichrist will be distinguished from the many Antichrists by not being merely *against* Christ, but by putting himself *in the place* of Christ. (See 2 Thes. ii. 4; comp. Dan. xi. 36, 37.) The many Antichrists who existed already in the apostle's time were in the first place Gnostics, and others of their kind, who either denied His true *humanity or divinity*, or both. (See

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chap. iv. 3; 2d Epistle ver. 7, and chap. v. 1, and iv. 15.) But these never usurped the dignity or place of Christ, and therefore differed widely from the Antichrist that *shall* come. The Lord teaches us, in the parable of the wheat and the tares, that no sooner did He establish His Church upon the foundations of the apostles and prophets, Himself being the chief corner stone, than the devil raised an opposing antichristian power in the false prophets. (2 Pet. ii. 1; 1 Tim. iv. 1; 1 John iv. 1; Jude, ver. 4, 18.) Now as the wheat and the tares are to be left to grow until the harvest, so likewise is this antichristian mystery of iniquity suffered to develop itself, and to come to maturity under the Antichrist (*κατ' ἐξοχὴν*) or the Beast (*θηρίον*), Rev. xi. 7, xiii. 2, &c., and xvii. 8. And as soon as the Beast has reached his highest degree of earthly power and dignity, Christ will come to destroy him and all his adherents, and thus make an end of his short reign. (Dan. vii. 10, 11; Rev. xix. 20, 21.)

We remark further, that antichristianism is not heathenism; but, as its name implies, it is also a Christanity, but of a *negative* character; so that all its powers, instead of being employed *for* Christ, are used *against* Him.

It is, therefore, agreeably to its *form* Christian, but according to its *real character* heathenish. In one word, it is the *idea* of Christianity, which pretends to be *reality*. The personal Antichrist must hence represent the greatest resemblance to Christ, whilst he has not a shadow of similarity to Him.

The Antichrist, as alluded to, has all along had his typical precursors. We could name several in the Old Testament, as Pharaoh, who with his host perished in the Red Sea, Senacherib, and Antiochus Epiphanes; then under the New Testament dispensation, the Gnostics, and as many as rose against Christ; then the Pope, who is the most remarkable type of the last personal Antichrist, in whom all the diabolical wickedness of all his typical precursors will be concentrated. (Dan. xi. 36, &c.; and 2 Thes. ii. 3–9.) As Christ represented all the characteristics and perfections in a concentrated form, which were exhibited by the various types that preceded His coming in the flesh, so the last personal Antichrist will combine in himself all the Antichristian wickedness that preceded him. In this manner John himself represents this subject, in chapters xiii.–xix., in his book of Revelation. The Beast from the bottomless pit rules first in a series of heads, till he in the end himself appears as the last (chap. xvii. 11.)

St John assumes it as a matter well known among those to

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whom he wrote, that at last a personal Antichrist will make his appearance upon the earth, and the existence, in his days, of many Antichrists, was to him a sure indication of the coming of the last. But if there were already many Antichrists in the apostle's days, what shall we say of our own? Alas, they abound! Those who, in the apostle Peter's language, "bring in damnable heresies, even denying the Lord that bought them," are legions. All those who tamper with the Word of God, and with rude hands attack the Holy Scriptures, and question and explain away *this or that* portion of it, are all Antichrists. There is a fearful number of these kind of men in our days of so-called enlightenment, who either boldly avow their infidelity in print, or coincide with this apostacy, and cherish it in private. These secret disciples of this antichristianism, in the sight of the Lord, are equally guilty with the former, for by and by they will openly join them.

Again—What is the semi-Popery of the day but antichristianity? That truckling to Popery so common in our days of latitudinarianism, is all resulting from the antichristian spirit which is abroad, particularly in the higher circles of life.

Now this state of things shews plainly to what we are drifting. It is preparing the way for the revelation of the "man of sin, the son of perdition, whom the Lord (in person) shall consume with the spirit of His mouth, and shall destroy with the brightness of his coming."

Ver. 19.—"*They went out from us*, but they were not of us." The Antichrists in the apostle's days were more honest than those of our own. They left the true Church and joined their own party. Were there any discipline left in the Church these men would be excluded. But, in the absence of it, they remain, and do all the mischief they can. The true believer, however, has nothing to fear from such men. All who belong to the true Church will remain; nothing can separate them from the love of Christ.

Ver. 20.—"Ye have an unction from the Holy One, and know all things." The Holy Spirit is this unction. He is "the abiding Comforter" of the believer—He teaches, leads, and directs their every thought, word, and action. Far from being shaken in their faith by these antichristian heresies, they cling to Christ the closer, and love Him more fervently, and follow Him with greater simplicity and godly sincerity, for "they hear His voice," and discern it from that of strangers, and "Christ knows them, and He will give unto them eternal life, and they shall never perish, neither shall any man pluck them out of His hands." He who has not this unction is no Christian—is ex-

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posed to these antichristian teachers—follows them, because he cannot distinguish error from the truth. Oh, let all pray for this unction who are conscious that they are without it!

Ver. 21–23.—Though these Christians were but babes in Christ, the apostle did not address them as if he had to teach them the first principles of religion. No! but "because they knew the truth," they were to bring every error to this touchstone, and whatever was not in agreement with it they were to reject. There "is no lie of the truth." By this the apostle teaches us an important lesson. He declares thereby that whatever teaching contradicts any part of the Word of God, which is "*the truth,*" is a lie. The truth is one. "Thy word is truth," are the words of Him "who spake as never man spoke." All Scriptures, however various in subject, and written by different persons and at different times, agree throughout—they are one connected whole, and Christ is the personified truth—in Him all truth meets, and round Him all turns. Hence, whatever teaching undervalues or contradicts Him is a lie—comes from the father of lies, the devil. And the expected Antichrist, being an emanation from the bottomless pit, (Rev. xi. 7, and xvii. 8,) will be *the great liar*—the liar *κατ' ἐξοχὴν*—because he will deny Christ as being the Messiah, and set himself up as the Christ. Therefore the apostle asks—"Who is *the* liar (Greek, ὅ ψεύστης) but he that denieth that Jesus is the Christ?" and then he significantly adds, "He is the Antichrist (Greek, ὅ ἀντίχριστος) that denieth the Father and the Son." This is one of the most accurate definitions of the Antichrist that we have given us in the Bible. He will demand divine worship (Dan. xi. 36, 37; 2 Thes. ii. 4; Rev. xiii. 4, 8, 15) to the exclusion of God the Father and of Christ. This is implied in the words "that denieth the Father and the Son." The devil, in his audacious pride, asked Christ, when on earth, to fall down and worship him. Here he will so far gain his point that he will be worshipped, in his representative, by all "whose names are not written in the book of life." This will be the utmost point to which Satan will be permitted to go.

It is remarkable that the present Pope, though perhaps unwittingly, should have prepared the way so efficiently for the assumption of this blasphemous supremacy by the Antichrist, by establishing the doctrine of the immaculate conception of the Virgin Mary. If one mortal being has been thus exalted, why may not another be equally exalted? Let us be on our guard against this delusion.

Ver. 23.—"Whosoever denieth the Son the same hath not

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the Father." The numerous Antichrists of the present day may not be pleased by being told that by their undermining the character of the Son of God they blaspheme God Himself; and that by denying the Son they have not the Father. There is no possibility of knowing God but through Christ (Matt. xi. 27.) He is the way to the Father. His own words are, "No man cometh unto the Father but by me." The God without Christ, of whom the learned of this world know and talk so much, is a self-invented idol. This lamentable fact is confirmed by the blasphemous philosophic principle of the day, that "consciousness of the God *without* is the reflection of the God *within*."

Ver. 28.—The apostle now sums up his exhortation, beginning from ver. 12, which he administered to all degrees and classes of Christians, by saying, "And now little children *abide* in Him, that when He shall appear, we may have confidence, and not be ashamed before Him at His coming." Little children here is not the same in the original as in ver. 18, but is like that word in ver. 12. In ver. 18, we saw the word is *παιδία*, but here, and in ver. 12, *τεκνία*, which is a term of endearment, and applies to all believers. We have hardly a word to express its meaning. Abidance in Christ is necessary for all believers, in order to overcome. Our Saviour Himself says, "Abide in me, and I in you . . . for without me ye can do nothing." Abidance in Christ implies habitual walking with Him, a constant dependence on Him, and looking to Him for everything, arising from a sense of our extreme helplessness and poverty. This is the only safe state for a believer to be in at all times in this sinful world, but especially in the last days of this dispensation, when the delusions of Satan will be so great and subtle that the very elect will be in danger of being misled and deceived. (See Matt. xxiv. 21, 22.)

The coming of Christ, spoken of in this passage, denotes His second premillennial personal advent. (See chap. iii. 2; Col. iii. 4.) This appearing is the one taught in the book of Revelation, chap. xix. 11–21, when the Lord will execute judgment upon the Beast and his followers, and establish "the kingdom of God," also called "kingdom of heaven, kingdom of Christ," &c. *Confidence* will only those have—be they found among the living or among the dead—who abide in Christ in the manner stated above. The events accompanying our Lord's second coming will be such, that only those will have confidence who have lived in close fellowship with Him, all the rest *will* "be ashamed before Him at His coming."

Brethren, let us *now* cultivate an acquaintance with the Lord

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Jesus Christ, by "seeking those things which are above, where Christ sitteth on the right hand of God; let us *now* set our affection on things above." As Christians, it becomes us to "have our conversation (Greek, πολίτευμα) in heaven." All who attend to these things *will* "have confidence, and not be ashamed before the Lord at His coming," chap. iii. 1-3, and 24.

The apostle having spoken of the glorious appearing of our Lord Jesus Christ, and the habit of the mind in which believers should be found in regard to this event, proceeds now to state the glorious character of God's children, together with the absolute necessity of a holy life.

Those who are born of God *must* be holy. The Holy Spirit, who is their teacher, leads to holiness. Conformity to Christ, upon which depends our "seeing Him as He is," *must* be the happy result of our faith in Him. Where this conformity is not witnessed in any degree there can be no true faith in the Lord.

Chap. III.

Ver. 1–3.—"Behold what manner of love the Father hath bestowed upon us that we should be called the sons (Greek, τεκνία) of God." Our being "born of Him" (ver. 29, chap. ii., and John i. 12,) leads *to*, and fits *for*, this high state of dignity and glory. This state includes all that can be wished for or conceived. St Paul, in speaking of it, says, "If children, then heirs; heirs of God, and joint heirs with Christ." Brethren, let me ask, Should not this high position lead us to a life of separatedness from the world, and to a consecration of our every faculty to the Lord? It had this effect upon the apostle Paul. He "counted all things but loss for the excellency of the knowledge of Christ Jesus his Lord." He could say, "This one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press towards the mark for the prize of the high calling of God in Christ Jesus."

"Beloved, *now* are we the sons of God, and it doth not yet appear what we shall be: but we know, that when He shall appear we shall be like Him: for we shall see Him as He is."

A Hindoo in Southern India, assisting one of the early missionaries in translating the Scriptures, coming to this passage, said, "I cannot write, 'We shall be like Him,' but I will write, 'We shall kiss His feet!'" Let us learn a lesson from this Hindoo. He evidently felt something of the wonder of redeeming love manifested in Christ Jesus. The world neither knows Christ Jesus nor His followers. Satan does not know the real character of God's children. Indeed, believers them-

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selves do not fully know what they shall be. "We see now through a glass darkly: but then face to face." But in *reality* we are the sons of God *now*, but not yet in *appearance*. The latter will come to pass at the appearing of our Lord and Saviour Jesus Christ. (Col. iii. 4.) "All that will see Him as He is," must "be like Him;" and this likeness to Christ must be acquired here. The Holy Spirit produces it in our hearts. He new creates the soul, and works this conformity to Christ in us. The reason why we must "be like Him, if we would see Him as He is," is plain, for we shall not merely see Him in His person, but discover His very being and oneness with the Father, which none can apprehend who has not been made holy, and renewed into His image. As the sun reflects his image in the mirror, so Christ reflects Himself in His people. This seeing of Christ as He is, will constitute a part of our highest happiness and glory. He who has this hope cannot but strive to be pure, even as He is pure.

Ver. 24.—"He that keepeth His commandments dwelleth in Him, and He in him: and hereby we know that He abideth in us by the Spirit which He hath given us." In this verse the apostle sums up all the foregoing of this chapter. Our dwelling in Christ, and He in us, are the blessed results of our obedience to His will. Whenever we follow our own will we separate ourselves from Christ, and expose ourselves to the wiles of the devil. The words "*dwelleth*" and "*abideth*" are here synonymous. The original word is in both the same. The Lord's abidance in us gives *power* for action, and our abiding in Him affords *security;* and the children of God are assured of Christ's abiding in them by the Spirit's witness "which He hath given them." Every believer *ought* to have the assurance of this blessed truth; for it is in the realisation of our union with Christ that we have confidence and strength —"confidence towards God," and strength to "keep His commandments."

Chap. iv. 1–6, 15, and Chap. v. 1.

In this chapter the import of ver. 24 of the preceding chapter is practically applied. But wherever the Holy Spirit carries on His work there the evil spirit will be busy also. The "many false prophets," through whom this evil spirit works, are antichristian teachers, who deny the *true humanity* of Christ, and thereby overthrow the validity of His sacrifice for our sins. For man sinned, and man only could expiate the guilt of those sins. Hence, if Christ were not a true man, He could not have been our Saviour, nor expiate our guilt. Such false teachers

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prevailed in the apostle's days, but how much more are there now who teach similar errors?

In the 2d Epistle, ver. 7, St John makes allusion to the same subject. He says, "For many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh. This is the deceiver (ὅ πλάνος) and the antichrist" (ὅ ἀντίχριστος.)

Again, as some of these false teachers, influenced by the same antichristian spirit, denied Christ's *humanity*, so there were others who denied His being "*the Son of God.*" Thus in ver. 15 of this chapter we read, "Whosoever shall confess that Jesus is the Son of God, God dwelleth in Him, and he in God;" and chap. v. 1, "Whosoever believeth that Jesus is the Christ, is born of God." Christ's divinity and true humanity are cardinal doctrines, which must be held fast against all assaults of antichristian teachers, who abound, and will abound more and more as the close of this dispensation is drawing nigh. They shew themselves under the form of bigotry and superstition, as well as under that of rationalism and infidelity. But wherever found their teaching must be brought to the "law and to the testimonies," and all that is contrary to them must be rejected as antichristian.

We have particular need in our days to attend to this exhortation of the apostle. Our lot is cast in peculiar times. Men at present are not generally disposed to study the Word of God for themselves, as they ought to do, but are ready to take hold of anything that turns up, and the more easy of comprehension, agreeable, and novel, the better. Provided publications afford these things, and save trouble, they will accept almost anything, however crude, superficial, and erroneous they may be. Like the Athenians, in the days of St Paul, the people are always ready "either to tell or to hear something new." This is a most unhealthy state of things, and exposes people of all grades (for this spirit pervades society at large) to the most fearful deceptions.

Ver. 2 and 3 inform us how we may know the Spirit of God, and the spirit of error. The characteristics by which we may discern the teachers of truth and those of error are of the greatest importance, which we should never lose sight of. "Whosoever confesseth that Jesus Christ is come in the flesh is of God." In reality this confession implies both the human and divine nature of our Lord. In the person of Jesus He was born in our flesh, and as Christ there was no time in which He did not exist, being with God from the beginning. (Comp. John i. 1–14.) As God "hath chosen us in Him before the

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foundation of the world," so has He ordained Christ (or the anointed One) as the glorious Head of His Church from all eternity. Christ is the incarnate λόγος, or the Word, which "in the beginning was with God, and the Word was God." He who teaches according to these truths is of God, and is under the guidance of His spirit, and leads to Christ. But ver. 3 acquaints us with another spirit—a spirit "that confesseth not that Jesus Christ is come in the flesh," but denies this cardinal truth, he "is not of God," but the spirit of antichrist. And the teachers animated by this spirit are sure to lower the character of Christ, obscure His divinity as well as His true humanity, and thus rob us of our ground of present joy, and hope of future glory. This spirit existed in the apostle's days, and caused the greatest injury then to the Eastern churches, and will increase towards the end of this dispensation to such an extent that nothing will stop its progress but God's special interference by devastating judgments. Instead, therefore, of a peaceful gliding into the millennium, as some think, the most fearful convulsions and judgments will terminate this age or dispensation. (See Luke xxi. 25, 26; 2 Thes. i. 6–9; Rev. vi. 12–17, xix. 15, &c.)

Ver. 4–6.—Here the apostle again addresses all believers in the most endearing language, by calling them "little children" (τεκνία), and encourages them by saying, "Ye are of God, and have overcome them: because greater is He that is in you, than he that is in the world." Blessed truth to know that the believer cannot be overcome! The devil, with all his legions, cannot overcome him, because he rests on an Arm that is omnipotent. "He is kept by the power of God through faith unto salvation." Rejoice, therefore, humble believer, in the face of all that Satan will yet occasion by his wicked agents, before he is finally removed with all his legions. The Saviour, when speaking of the events which will precede His second coming (Luke xxi. 25, 26,) says, "And when these things *begin* to come to pass then look up, and lift up your heads, for your redemption draweth nigh." Let us live in constant preparedness for our Lord's coming; not saying with the evil servant, "My Lord delayeth His coming," but be like "the faithful and wise servant," in the constant attendance upon our Master's work, and "giving meat in due season," and meat *proper* for the season, to "His household." "Blessed is that servant, whom his Lord, when he cometh, shall find so doing."

The false teachers (ver. 5) "are of the world: therefore speak they of the world, and the world heareth them." They stand under the influence of Satan, whether they are aware of

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it or not. And the world, being under the same influence, naturally lends an ear to their teaching. If ever the world flatters us, we have cause to be afraid that we in some way resemble it, for "the world loves its own." Wherever Christ is preached faithfully there the world will turn away. We can have no surer evidence that "we are of God" than when the world hates us, and turns away from us; for the apostle says, "He that is not of God heareth not us." And in this way we may infallibly discern "the Spirit of truth, and the spirit of error."

This criterion, laid down by the apostle, is in perfect agreement with that of our Lord when He says, "My sheep hear my voice, and I know them, and they follow me;" "And a stranger will they not follow, but will flee from him: for they know not the voice of strangers." For this discerning spirit we have great need in our days; and He is vouchsafed to all who in faith ask for it. "Wherefore let us commit the keeping of our souls to God, in well-doing, as unto a faithful Creator."

ART. V.—THE APOCRYPHAL TALE OF ZERUBBABEL AND DARIUS.

It was the opinion of Sir Isaac Newton, that Zerubbabel and Jeshua, having in their charge the sacred vessels of the temple, left Babylon at the head of a large company of the liberated Jews, cir. B.C. 536, in what Ezra calls "the first year of Cyrus," *i.e.*, the first year of the reign of Cyrus over Babylon. We may, therefore, venture to conjecture with some confidence, that Newton could scarcely help regarding with suspicion the apocryphal tale which tells us how Zerubbabel, after a few years' residence at Jerusalem, as governor of the returned Jews,* repaired to the court of Darius when (cir. B.C. 521) the son of Hystaspes had been recently elected sovereign of that vast imperial dominion, which comprised within its limits the kingdoms of Solomon, Sennacherib, and Cyrus; of Pharaoh, Nebuchadnezzar, and Crœsus, and actually consented to become one of the body-guard of the newly elected king.

In endeavouring to shew the legendary character of the apocryphal tale of Zerubbabel and Darius, we must call the reader's attention to the supposed vow of the latter, and to the supposed friendship of long-standing which, as Josephus would have us believe, existed between these parties, when the son of Hystaspes was yet in a private condition.

* Josephus, *Ant.* b. xi. c. iii. § 1.

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The apocryphal* Esdras and Josephus both agree with the canonical Ezra, in asserting that Cyrus sent back to Jerusalem not less than 5400 vessels of gold and silver, which Nebuchadnezzar had carried away to Babylon. But, while Ezra and the apocryphal Esdras teach that these vessels were sent to Jerusalem under the care of Sheshbazzar, Josephus says that they were conveyed thither under the charge of Zerubbabel. This apparent discrepancy is, however, easily removed, if, with Usher, Newton, and others, we suppose Sheshbazzar and Zerubbabel to be different names of the same individual.

How, then, does Esdras, after depositing the sacred vessels in safety at Jerusalem, under the auspices of Cyrus, manage to get them back again to Babylon, to be placed under the protection and patronage of Darius Hystaspes? By merely asserting that Ezra was mistaken in stating that Cyrus sent the vessels to Jerusalem, inasmuch as that great king only made preparations for their restoration to the Jewish temple, as we may see from the following quotations:—

Then said Darius to Zorobabel, Ask what thou wilt. . . . Then said Zorobabel to the king, Remember thy vow which thou hast vowed to build Jerusalem in the day when thou camest to thy kingdom: and *to send away all the vessels that were taken away out of Jerusalam, which* CYRUS SET APART, when he vowed to destroy Babylon, and to send them again thither. Thou hast also vowed to build up the temple.—1 ESDRAS iv. 42-44.

Darius sent away also all the vessels from Babylon that CYRUS HAD SET APART, and all that Cyrus had given in commandment, the same charged he also to be done. Now, when this young man (Zorobabel) was gone forth, he lifted up his face to heaven toward Jerusalem, and praised the king of heaven. . . . And so he took the letters, and went out and came to Babylon, and told it to his brethren.—1 ESDRAS iv. 57-61.

Even Josephus has been so far off his guard as to record the supposed vow of Darius as if it were an authentic fact; for he writes:—

"And Darius said to Zorobabel, thou shalt sit with me, and be called my cousin. When he had said this, Zorobabel put the king in mind of the vow he had made in case he should ever have the kingdom. Now this vow was to rebuild Jerusalem, and to build therein the temple of God, as also *to restore the vessels which Nebuchadnezzar had pillaged and carried to Babylon.*"—*Ant.* xi. iii. § 7.

But Josephus, as the writer of the first chapter of the eleventh book of Antiquities, and as being also familiar with

* Esdras is the Greek form of Ezra. The two books of Esdras profess, in the very title, to be the composition of the Hebrew Ezra. Hence, if they are fiction, they are also *a forgery;* and, as the so-called Church of Rome ascribe to them canonical and divine authority, to prove them to be a forgery is to prove also the wicked absurdity of her claim to infallibility.

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the first chapter of the canonical book of Ezra, must have known that Zerubbabel, at the very time in which he is described as speaking so absurdly to Darius about his supposed vow, could not but be aware that the vessels, which Nebuchadnezzar had carried away to Babylon, had been actually sent back to Jerusalem some years before by Cyrus.

But this is not all. Josephus tells us also, at the beginning of the third chapter of his eleventh book, that there was "*an old friendship* between Zerubbabel and Darius," while the latter was yet in a private condition. We have a few remarks to offer on the supposed vow, and the supposed long friendship.

When may it be considered likely that this supposed vow was made? As it was uttered by Darius when he was a private person, and was apparently confided at the time to Zerubbabel, it cannot be thought to have been made later than cir. 522 B.C., about which time he was elected to the Persian throne. On the other hand, it cannot well have been either conceived or made earlier than B.C. 538, when Babylon was taken by Cyrus.

Can we, however, succeed in finding when the supposed "old friendship" began? Certainly not *before* the conquest of Babylon by the Persians, which event occurred, according to Sir Isaac Newton, cir. B.C. 538. This illustrious writer believed also that Cyrus died cir. B.C. 530, when, according to Herodotus, Darius, the son of Hystaspes, was twenty years of age, having thus, according to Herodotus and Newton, been born B.C. 550. This would make Darius only twelve years of age when Babylon was taken, B.C. 538; nor would he be more than fourteen years old when, in B.C. 536, Cyrus sent Zerubbabel with 5400 vessels of silver and gold to Jerusalem. Now, as Zerubbabel left Babylon in B.C. 536, in order *to reside permanently at Jerusalem* as the governor of Judea, we do not clearly see how the long friendship in question could have commenced *previous to the death of Cyrus,* as we are not aware of any cause sufficient to induce Darius to visit Jerusalem, or Zerubbabel to go to Babylon or Susa, between the arrival of the liberated Jews in their own country and the death of Cyrus.

Should we be led to a different conclusion, were we to follow Ctesias rather than Herodotus, still adhering of course to the chronology of Newton? We are told, perhaps rather vaguely, that, according to Ctesias, the son of Hystaspes was about sixty-two years of age, B.C. 493, when, according to Herodotus, he was fifty-seven. In endeavouring to conjecture somewhat

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more closely the real view of Ctesias, we are doubtless justified in drawing nearer to, rather than in receding further from, the testimony of Herodotus. Let us, then, assume that Ctesias supposed Darius to have been sixty years old in B.C. 493. He would thus have been born B.C. 553; have been fifteen years old when Babylon was taken in 538; and not more than seventeen in B.C. 536, when Zerubbabel was sent by Cyrus to Jerusalem with the 5400 vessels of gold and silver, and a large company of liberated Jews. Thus Ctesias also, like Herodotus, does not at all encourage us to think that the supposed long friendship between Zerubbabel and Darius commenced so early as in the lifetime of Cyrus.

Hence, as Zerubbabel appears to have been residing at Jerusalem as the governor of Judea, from B.C. 536 to 521, we can only name two probable times of the commencement of the supposed "old friendship" between him and the son of Hystaspes, while the latter was yet in a private condition. The first, when Darius, cir. 528-7, was marching with Cambyses through Palestine, on their way to Egypt; the second, on his return from Egypt, cir. B.C. 523. But a friendship formed so recently as B.C. 523 could scarcely have become a friendship of long standing at the accession of Darius, B.C. 522-1. We seem, therefore, to be under the necessity of thinking that, if this supposed long friendship ever had any commencement at all, it must have been *when Cambyses and Darius were on their way to Egypt*. Yet, even if we think it was on this occasion that Darius uttered his supposed memorable vow, is it not absurd to think that this vow could have included the promised restoration of the sacred vessels of the temple? as we may feel tolerably confident Zerubbabel would not fail to assure the enthusiastic young warrior that these same vessels had all been restored some years before by the zeal and piety of the great Cyrus, and were at that very moment in safe custody at Jerusalem.

We must, therefore, take out the sacred vessels from the supposed vow of Darius, and reject as very gross fiction that part of the narrative of the apocryphal Esdras, in which he tells us that Zerubbabel said to Darius, shortly after the election of the latter to the Persian throne, "Remember thy vow which thou hast vowed to build Jerusalem in the day when thou camest to thy kingdom, and to send away all the vessels that were taken away out of Jerusalem, *which Cyrus set apart* when he vowed to destroy Babylon, and to send them again thither."

May we not also here ask, what kind of expectation Darius

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could have cherished, in B C. 528-7, of ever becoming the fortunate regal possessor of the united thrones of David, Nebuchadnezzar, and the great Cyrus? For at that very time Cambyses, and his brother Smerdis, were both living: and even after the death of the Magian usurper, Darius was merely one of seven candidates for the vacant throne. While, then, it would seem to be tolerably certain that Darius never, while in a private condition, vowed in the hearing of Zerubbabel to re-restore the already restored sacred vessels of the temple, it is perhaps almost certain that the son of Hystaspes never made any vow at all in the presence of Zerubbabel, during the reign of Cambyses or of the Magian usurper, even to rebuild the temple and city of Jerusalem, should he ever ascend the throne of Persia, an honour of which he could scarcely have dreamed until the death of the Magian impostor. It will probably be seen hereafter, that the supposed "friendship of long standing" between Zerubbabel and Darius is as imaginative and unreal as the supposed vow to restore the vessels which, we know from the highest authority, had already been restored.

In order to shew this, let us first combine the slightly differing testimonies of Josephus and Esdras into the following single narrative.

Zerubbabel was residing at Jerusalem, as governor of Judea, at the time of the accession to the Persian throne of Darius Hystaspes, his personal friend. The Jewish governor forthwith set out from Jerusalem, and repaired to the court of the newly elected monarch, by whom he was made one of the royal guard. After a magnificent banquet, Darius retired to his chamber, Zerubbabel and two others being on guard at the time. The king, after a short sleep, awoke; and, falling into conversation with them, promised to grant to him "who should make an oration most agreeable to truth and wisdom, as a reward of his victory, to put on a purple garment, and to drink in cups of gold, and to sleep upon gold, and to have a chariot with bridles of gold, and a head-tire of fine linen, and a chain of gold about his neck, and to sit next to himself, on account of his wisdom; 'and,' says Darius, 'he shall be called my cousin.'"

In the morning, Darius sent for his great men, his princes and toparchs of Persia and Media, and set himself down in the place where he used to give audience, and commanded each of the three persons of the guard to declare what he thought concerning the proposed questions, in the hearing of this illustrious assembly. The victory was adjudged to Zerubbabel. Then Darius, in the presence of that numerous and noble

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gathering, said to the victorious Jew,—"Ask* what thou wilt more than is appointed in the writing, and we will give it thee, because thou art found wisest; and thou shalt sit next me, and shalt be called my cousin."

Thus far we have a very clear view (if it shall prove to be history and not fiction) of the very high position to which Zerubbabel attained in the favour and esteem of Darius, and of the extraordinary public manifestation of this good-will of the king toward the descendant and representative of David.

And here I will request the candid reader to put this question to himself,—Is it possible (on the supposition that all this is history and not fiction) to believe that even an exaggerated account of the honours publicly lavished by king Darius upon his Jewish subject Zerubbabel, did not reach the king's leading officials in Syria, Phœnicia, and Samaria, some time *before* Zerubbabel and his company, under the patronage and permission of Darius, arrived at Jerusalem? We shall almost immediately see reason to answer this question in the affirmative. The negative evidence of Ezra against these seemingly romantic statements of Josephus and Esdras appears to me to be overwhelming and decisive.

We are now to proceed to lay before the reader very striking proofs (if he can accept them as authentic) of the earnest good-will of Darius Hystaspes towards the Jewish city, nation, and temple, sometime *before* Zerubbabel resumed the building of the second temple. It is necessary for our purpose to quote at some length.

"And Darius the king stood up and kissed Zerubbabel before all his great men, his princes and toparchs of Persia and Media, and wrote letters for him unto all the treasurers and lieutenants, and captains and governors, and that they should safely convey on their way both Zerubbabel and all those that go up with him to build Jerusalem.

* Both Josephus and the apocryphal Esdras agree in placing this banquet and victory of Zerubbabel at *the commencement* of the reign of Darius over Persia, *i.e.*, cir. B.C. 522-1. They who think that Zerubbabel was not sent to Jerusalem by Darius earlier than B.C. 493, require us to believe that the son of Hystaspes had already reigned over Persia, Media, and Judea, *twenty-eight years*, before he remembered his solemn vow, and gratified the ardent wishes of Zerubbabel. Besides, it is not very probable that this patristic descendant of David should have waited nearly thirty years before he ventured to remind his old friend of his vow to rebuild the temple and city of Jerusalem. In the apocryphal Esdras, Zerubbabel and his two companions of the body-guard suggest to each other that Darius will give certain great rewards; they also propose the subjects to be discussed. But in Josephus, it is Darius himself who originates the whole matter, proposes the questions, and names the rewards.

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"Darius wrote letters also unto the lieutenants that were in Syria and Phœnicia, and unto them in Libanus, that they should bring cedar wood from Libanus unto Jerusalem, and that THEY SHOULD BUILD THE CITY WITH ZERUBBABEL."

And we next read that, in order to do away with all possibility of mistake, and absolutely to prevent any of the neighbouring governors and officials from presuming to molest Zerubbabel and his Jewish brethren in their work of building both the city *and the temple,*—

"Moreover, Darius wrote for all the Jews that went out of his realm up into Jewry, concerning their freedom, that no officer, no ruler, no lieutenant nor treasurer, should forcibly enter into their doors.

"And that all the country which they hold should be free without tribute, and that the Edomites should give over the villages which then they held:

"Yea, that there should be *given yearly twenty talents to the building of the temple, until the time that it should be built;* and other ten talents yearly to maintain the burnt-offerings upon the altar every day: and that all they that went from Babylon to build the city should have free liberty, as well they as their posterity, and all the priests that went away.

"Darius sent away also all the vessels from Babylon that were taken away out of Jerusalem, that CYRUS HAD SET APART; *and all that Cyrus had given in commandment, the same charged he also to be done, and to be sent to Jerusalem.*"

Thus we learn, what cannot but greatly surprise the careful and unprejudiced reader of Ezra, that, even *before* Zerubbabel and his company had left Babylon for Judea, Darius Hystaspes had become thoroughly aware of the very great good-will and friendly intentions of king Cyrus toward the Jewish nation, temple, and city, and that he was determined to do all in his power to carry those intentions into full execution, being evidently, (if we may believe Josephus and Esdras,) even at that early period of his reign, disposed rather to go beyond than fall short of the example of his predecessor Cyrus, in his patronage and protection of Zerubbabel and the Jewish people. But we have yet to see how Zerubbabel acted on receiving all these favours from Darius. The narrative proceeds as follows:

"And so Zerubbabel took the letters and went out, and came unto Babylon, and told it to all his brethren. And they praised the God of their fathers; and they feasted with instruments of music and gladness seven days.

"After this were the principal men of the families chosen according to their tribes, to go up with their wives, and sons,

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and daughters, with their men-servants and maid-servants, and their cattle."

Yet perhaps nothing that we have hitherto cited from Josephus and Esdras will more astonish the reader who is familiar with the book of Ezra, than the following apocryphal account of what may be called the triumphant march of Zerubbabel and his Hebrew company:—

"*And Darius sent with them a thousand horsemen, till they had brought them back to Jerusalem safely*, and with musical instruments, tabrets, and flutes. And all their brethren played, and he made them go up together with them.

"So of Israel, of them of twelve years old and upwards, they were all in number forty thousand, besides men-servants and women-servants two thousand three hundred and sixty. Their men-servants and handmaids were seven thousand three hundred and forty-seven."

It would seem, then, to follow from the combined statements of Josephus and the apocryphal Esdras, that the most ardent of Jewish patriots could not reasonably have wished Darius Hystaspes to give more decided public manifestations of his regard and esteem for Zerubbabel, or to do more for the Jewish people, city, and temple, than he is here described as having done * early in his reign, with the most munificent and public expressions of royal good-will.

Again, will any candid person venture to assert that Zerubbabel could have triumphantly marched with a caravan of forty thousand Jews, headed by a thousand Persian horsemen, frankly and openly, slowly and deliberately, with all kinds of joyous musical instruments, without any attempt at concealment, through Syria and Samaria, and not very far from the Phœnician territory, without the king's lieutenants and officials of those three countries becoming thoroughly aware that this large company of rejoicing and triumphant Hebrews was on its way to Jerusalem, for the purpose of rebuilding the city and temple, under the express command, patronage, and protection of the great king Darius?

Further, it will surely be granted by all who believe Josephus and the apocryphal Esdras to have stated only what is authentic and true, that before the lapse of three months from the safe arrival at Jerusalem of Zerubbabel and his rejoicing and triumphant company of forty thousand Hebrews, and the departure homeward of the escort of one thousand Persian

* Esdras says it was in the month Nisan, in the second year of his reign, and therefore about five months before Haggai and Zechariah were sent with a direct injunction to Zerubbabel and Jeshua.

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horsemen, the king's lieutenants and officials in Samaria, Phœnicia, Syria, and in the neighbourhood of Idumea, would learn from royal letters, couched in such decisive terms as would admit neither disobedience nor evasion, that it would be at their peril to molest and hinder Zerubbabel and the Jews in a work which king Darius had so deeply at heart to promote to the utmost of his royal power,—even the rebuilding the city and temple of Jerusalem.

Let us now inquire how far the statements of Ezra and Haggai are in harmony with what Josephus and the apocryphal Esdras have related. We may begin with Ezra.

If, then, we receive as authentic the narrative of Josephus and Esdras, we must allow that it would seem to be all but impossible that the neighbouring Gentiles should avowedly, in the name and with the authority of king Darius, presume to molest Zerubbabel and the Jews, who were rebuilding their temple and city, not only under the patronage, but also *at the command* of Darius. And, on the other hand, we must concede that it would seem to be wholly incredible that Zerubbabel and the Jews, if molested in their great work by persons professing to be officials in the service of king Darius, should not at once resolutely attempt to silence all such opposition, *by producing letters from Darius,* and pleading the patronage, authority, and commands of that monarch.

How is it then that, when Zerubbabel and Jeshua resumed, *in the second year of Darius,* the work of the temple which had been forcibly interrupted, "Tatnai, governor on this side of the river, and Shethar-boznai and their companions, officers of king Darius, came to the Jews and said,—WHO HATH COMMANDED YOU TO BUILD THIS HOUSE, AND TO MAKE UP THIS WALL?"

Was not this a very strange question to ask, when we call to mind that (according to Josephus and Esdras) not many months before Darius "having kissed Zerubbabel before all the princes of Persia and Media, and the governors and captains, and lieutenants and the chief officers," in order at last to make good the vow "the performance whereof with his own mouth he had vowed to the King of heaven," proceeded to write* letters for Zerubbabel to all the treasurers and lieutenants, captains and governors, that they should safely convey on their way both Zerubbabel and all those "that go up with him *to build Jerusalem?*" Even if we suppose that, by some

* It would be rash and uncritical to conjecture, in order to reconcile Ezra with the apocryphal Esdras, that, in consequence of a conspiracy on the part of Zerubbabel's enemies, not one of these letters was received by the official to whom it was addressed.

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unaccountable neglect, not one of these letters ever reached so important a personage as Tatnai, "the governor on this side the river," he must have learned from the commander of the escort of a thousand Persian horsemen, and other authentic sources, that it was his duty, in obedience to the peremptory commands of his royal master, to encourage and assist to the utmost of his ability the Jews in rebuilding their temple, instead of harassing and impeding them. And we are further assured by Josephus and Esdras, that Darius at the same time wrote also letters unto the lieutenants that were in Cœlo-Syria and Phœnicia, and unto them in Libanus, that they should bring cedar-wood from Libanus unto Jerusalem, and that *they should build the city with Zerubbabel.*" Nor is this all. Esdras tells us that Darius also commanded that "there *should be given yearly twenty talents to the building of the temple,* until the time that it should be built; and other ten talents yearly to maintain the burnt-offerings upon the altar every day."

If, then, all this be authentic history, and not apocryphal fiction, how was it, we again ask, that before the close of the second year of the reign of Darius, Tatnai and Shethar-boznai should have ventured to treat their king's old and honoured friend Zerubbabel with such rudeness, and to challenge the Jews, when employed in an important work which, it must have been well known to Tatnai, Darius himself had commanded them to perform, with the question, WHO *hath commanded you to build this house, and to make up this wall?*

Nor is the answer of Zerubbabel and the Jews to this question such as we should expect it to be, after having perused the narrative of Josephus and Esdras. The natural answer might surely have been something like the following: "Zerubbabel our governor is the trusty and honoured friend of king Darius, by whom he has been sent hither, and who hath commanded and encouraged us to build this house; you cannot be altogether ignorant of the fact that we are acting in obedience to the will of the king; beware, then, how you venture to interrupt our work."

But, on consulting Ezra, we find that the following answer was returned by Zerubbabel and his associates: "Cyrus, in the first year of his reign over Babylon, made a decree to build this house of God, and gave the sacred vessels of gold and silver, which Nebuchadnezzar had carried away to Babylon, to one Sheshbazzar, whom he had made governor of Judea, and who came and laid the foundation of this house; and since that time, even until now, hath it been in building, and yet it is not

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finished." If the statements of Josephus and Esdras are really to be received as authentic history, is it not altogether strange and inexplicable that Zerubbabel and his associates should not, in their reply to Tatnai, have even *mentioned the name* of their royal friend and benefactor Darius? Surely a single spark of gratitude and common sense and decorum would have led them, when replying to their adversaries, who were officials in the service of king Darius, to assert and firmly insist upon what must have been a fact notorious both to Zerubbabel and Jeshua, and to Tatnai and Shethar-boznai, that in rebuilding their temple, the Jews were acting under the patronage and protection, and in obedience to the express commands of Darius himself.

But are we warranted to assert that Tatnai and his associates must have been well aware of the favour of Darius toward Zerubbabel and the Jews? Is not the whole tenor of the narrative of the canonical book of Ezra intensely unfavourable to this view? Does not this writer plainly and unmistakably teach us that it was *not* under the especial favour and protection of king Darius that the Jews resumed, in the second year of the reign of that monarch, the interrupted work of their temple, but simply and solely in consequence of the exhortations of the divinely inspired prophets Haggai and Zechariah? We cordially assent to all this. But remember the proverbial formula,—*Audi alteram partem.* On the other hand, then, IF *we are to believe Josephus and the apocryphal Esdras,* it must have been only a very few months before the resumption of the work of the temple at Jerusalem under Zerubbabel the governor, and Jeshua the high-priest, that this governor and high-priest passed through the heart of the provincial territory over which Tatnai presided, at the head of forty thousand liberated Hebrews, and escorted by a thousand Medo-Persian horsemen. And are we to suppose, in order to reconcile, if possible, the conflicting testimonies of Ezra and the apocryphal Esdras, that Tatnai, Shethar-boznai, their clerks and subordinates—nay, all the inhabitants of the several towns of the province through which the long procession passed, were fast asleep during the whole time that the vast caravan was traversing their territory? If so, they must have slept soundly indeed, in some oriental and magical trance, when they were not awakened by the tramp and snorting and neighing of steeds, —by the noise of songs, and pipes, and cymbals, and tabrets, and flutes,—and by the joyous tumult and exulting voices of four myriads of liberated Hebrews marching in triumph to Jerusalem, under the cheering friendship and patronage, and

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the especial protection of king Darius, who had solemnly vowed to the King of heaven to rebuild the city and temple of Jerusalem.

And if Tatnai and Shethar-boznai were wide awake on the entrance of the vast caravan into their province, what can be supposed more reasonable and probable than that they should have sought an early interview with the commander of the thousand Medo-Persian horsemen, from whom they would be anxious to learn the truth of the reports which must have already reached them, of the extraordinary favour with which Zerubbabel and the Jews were regarded by Darius, and of the avowed and earnest determination of the king to rebuild the city and temple of Jerusalem. Indeed, they would hardly rest satisfied with the testimony of the commander of the escort of horsemen. Considerations of expediency and policy, as well as motives of a resistless curiosity, would urge them to lose no time in waiting upon the fortunate individual whom Darius had publicly called "my cousin," and whom the great king, in token of cordial esteem and good-will, had publicly kissed before all the chief nobles of Persia and Media, and before all the chief governors and lieutenants of the realm. Thus Tatnai and Shethar-boznai would have the very best opportunity of hearing from the lips of Zerubbabel himself a confirmation of that which had been previously told them by the commander of the thousand Medo-Persian horsemen.

We ask again, if we are to believe Josephus and the apocryphal Esdras, can we help being surprised and perplexed on reading the following passage in the letter from Tatnai and Shether-boznai to king Darius :—

"Be it known unto the king that we went into the province of Judea, to the house of the great God. . . . . And this work goeth fast on, and prospereth in their hands. Then asked we these elders, and said unto them thus, WHO COMMANDED YOU TO BUILD THIS HOUSE, AND TO MAKE UP THESE WALLS? We asked their names also *to certify thee*, that we might write the names of the men that were *the chief* of them."

"*To certify thee!* the names *of the chief of them!*" As if Darius needed at all to be informed by Tatnai and Shethar-boznai that his dear and honoured friend and cousin Zerubbabel was the zealous head and chief in carrying forward the work, which the king had so much at heart, of rebuilding the temple at Jerusalem, according to the king's commands!

Anxious as are the essayists and reviewers, with their admirers and supporters, to deprive large portions of the Old Testament of all claim to be regarded as parts of the Word of

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God, we cannot but feel assured, in reference to the subject before us,—1st, That they will concede that the fair inference is that, when Tatnai and Shethar-boznai wrote their letter to Darius, these two officials (and most probably their royal master also) had never heard a word about any encouragement or command having been previously given by king Darius to Zerubbabel to rebuild the city and temple of Jerusalem; and, 2dly, that the plain and brief narrative of Ezra bears a far greater appearance of authenticity than the apocryphal statements of Josephus and Esdras.

But we must not forget that both Josephus and Esdras assert that, *before* Zerubbabel left the court of Darius to rebuild Jerusalem and the temple, *Darius had become thoroughly aware of what* CYRUS *had done,* and intended to do, for the Jews and for their city and temple. Thus Esdras states, as we have already seen, that Darius sent away, under the care of Zerubbabel, "all the vessels from Babylon, that CYRUS had set apart, and all that CYRUS had given in commandment, the same charged also Darius to be done, and sent unto Jerusalem." Josephus in like manner also writes,—"And all that CYRUS intended to do before him, relating to the restoration of Jerusalem, DARIUS also ordained should be done accordingly." (*Ant.* xi. iii. § 8.) And again: "The Sidonians also were very willing and ready to bring the cedar-trees from Libanus, to bind them together, and to make a united float of them, and to bring them to the port of Joppa, for that was what CYRUS had commanded at first, and what was *now* done at the command of DARIUS."

If we receive these statements as authentic, can we be otherwise than greatly surprised when we read how Darius acted on receiving the appeal of Tatnai and Shethar-boznai, in which they would seem to express strong doubts how far Cyrus ever issued any decree at all in favour of the temple at Jerusalem?

TATNAI.	DARIUS.
"Now, therefore," (wrote Tatnai and Shethar-boznai to Darius,) "if it seem good to the king, let there be search made in the king's treasure-house, which is there at Babylon, WHETHER IT BE SO THAT A DECREE WAS MADE OF CYRUS THE KING TO BUILD THIS HOUSE OF GOD AT JERUSALEM, and let the king send his pleasure to us concerning this matter."—(EZRA v. 17.)	"Then Darius the king made a decree, *and search was made* in the house of the rolls, where the treasures were laid up in Babylon. And there was* found at Achmetha, in the palace that is in the province of the Medes, a roll, and therein was a record thus written: In the first year of CYRUS the king, CYRUS the king made a decree concerning the house of God at Jerusalem, Let the house be builded," &c.—(EZRA vi. 3.)

* The Most High generally works by means in the accomplishment of His

There is clearly nothing here to enable us to lift out of the miry slough the apocryphal Esdras, and his devoted but ill-advised patrons and friends of the Council of Trent. The DECREE OF CYRUS, which, as Josephus and Esdras would have us believe, Zerubbabel's conversation and friendship must have rendered THOROUGHLY FAMILIAR to Darius, would appear to have sunk into obscurity and oblivion before the end of the second year of that king's reign; and, if we are to believe Ezra, neither Tatnai nor his royal master would seem to have been aware even of its existence. The result of the search was, that the record of the decree was no longer at Babylon, but had been removed into Media.

Hence we may conclude that, unless we be prepared to offer something like shocking violence to the plain and unvarnished narrative of Ezra, we must, in defiance of all Tridentine anathemas, reject, as absurd and improbable fiction, the stories which Josephus and the apocryphal Esdras relate of the munificent conduct of Darius to Zerubbabel and the Jews, and of that king's avowed determination fully to carry out all the friendly decrees and intentions of CYRUS in behalf of the Jews, their city, and temple,—all this, be it remembered, happening —if it ever happened at all,—*before* the resumption, at the express command of the prophets Haggai and Zechariah, of the work of the temple, in the second year of the reign of Darius over the Persian empire. A comparison of the apocryphal tale of Zerubbabel and Darius with the statements in the book of the prophet Haggai, would lead to a similar conclusion.

Josephus having been compelled, in deference to the authentic history of Ezra, to bring Zerubbabel from Babylon into Judea, with the sacred vessels, and more than forty-two thousand liberated Jews, in the first year of Cyrus, (*Ant.* b. xi. c. i,) was evidently forced, in order to avoid the charge of gross inconsistency, to invent (or accept the already invented) journey of Zerubbabel from Jerusalem to the court of Darius (*Ant.* xi. c. iii. § 1,) of which journey Esdras says nothing. Josephus, under the influence of false patriotism and bad taste, was anxious to render the history of the Jews a subject of wonder and admiration to the Gentiles, without being very scrupulous about calling in the aid of legendary fiction. Accordingly, he could not prevail upon himself to discard the childish and tinsel legend of Zerub-

purposes. It would seem from the narrative of Ezra, that Darius, until he received in his second year the letter from Tatnai, knew very little, or rather nothing at all, about so obscure a tribe as the Jews, and the decree of Cyrus in their favour. It was doubtless through the finding of the decree of Cyrus that it pleased the Lord "to turn the heart of the king of Assyria (Darius) to strengthen the hands of the Jews in the work of the house of God."

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babel and Darius Hystaspes. It is difficult to believe that this historian did not deliberately, in the second chapter of his eleventh book, allude in the most *general* terms to the events recorded in the second and third chapters of Ezra, on purpose to be better able to relate these same events a second time in minute detail in his third and fourth chapters, and assign them to the reign of Darius. It manifests great carelessness or reckless daring in the Tridentine fathers to insert the first book of Ezra in their list of canonical Scriptures. It should have been enough to deter such well-read men as Dr Newman and Dr Manning from entering the fold of popery, that in so doing it was necessary to receive the tale of Zerubbabel and Darius, so flagrantly antagonistic to the books of Ezra and Haggai, as a genuine and authentic portion of the inspired and canonical. And that Josephus should have passed over in absolute silence, not only the history but the very names of Judith and Holofernes, of Tobit and Raphael, should go very far in inclining us to regard these apocryphal books, not as portions of the canonical and inspired Scriptures, but as mere romantic fictions, without any plausible historical foundation.

Should it be deemed difficult to understand how the tale of Zerubbabel and Darius (Hystaspes) came to be at length accepted by the Jews as an authentic historical tradition, rather than as a legendary fiction, unless it had some historical basis, we may reply that the very fact that, after Darius had discovered the decree of Cyrus, he became in his zealous patronage of Zerubbabel and the Jewish temple a sort of *second Cyrus*, would form a foundation upon which lively fancies might easily erect a popular legendary superstructure. Another consideration is also possible, even if not very probable. Zerubbabel—like Daniel, who was also called Belteshazzar—had another name at Babylon, that of Sheshbazzar. Daniel's heathen name was given him by Nebuchadnezzar; why may not Zerubbabel's have been given him by Darius the Mede, on the supposition that this Mede may have asked Daniel, for whom he felt such unbounded regard and confidence, to recommend to him some trusty Jew to fill some important and confidential office near the sovereign's person, such as that of cupbearer, (as Nehemiah was afterwards to Artaxerxes,) or some important post in the body-guard? The more obscure name of Darius the Mede would gradually be lost in the greater name of Darius the Persian, the son of Hystaspes; and the two historical facts that Zerubbabel was a confidential servant of *Darius* the Mede, and afterwards warmly patronised by *Darius* Hystaspes, would gradually be blended into what we must be

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permitted to call, with all due deference to Dr Wiseman and Dr Manning, the very silly legendary tale of Zerubbabel and D rius the Persian.

Art. VI.—THE DAUGHTERS OF ZELOPHEHAD.

A quaint old writer has surnamed the daughters of Zelophehad "*The Five Wise Virgins.*" It is certainly an appellation justified by their acts; for, on a close inspection, their character will be found altogether such as becomes a calm believer waiting for the kingdom of God. Their history, or rather the history of the incident in their life that has stamped its seal on them, is brought before us three times in the course of the narrative of events in Israel's progress toward Canaan, and settlement therein. They are mentioned in Num. xxvi. 33, and then the incident is brought up in chap. xxvii. 1–11, and in chap. xxxvi. all through, and in Joshua xvii. 3–6. No doubt, the repeated appearing of the case is, in part, to be accounted for by its bearing on the law of inheritance in Israel. "This is the thing which the Lord doth command concerning the daughters of Zelophehad, saying, Let them marry to whom they think best; only to the family of the tribe of their father shall they marry. So shall not the inheritance of the children of Israel remove from tribe to tribe; for every one of the children of Israel shall keep himself to the inheritance of the tribe of his fathers. And every daughter that possesseth an inheritance, in any tribe of the children of Israel, shall be wife unto one of the family of the tribe of her father. Neither shall the inheritance remove from one tribe to another tribe; but every one of the tribes of the children of Israel shall keep himself to his own inheritance."

Such was the enunciation of the law on a perplexing point regarding inheritance; an enactment obviously fitted to keep every tribe unmingled and distinct, and in this way serving the grand purpose afterwards of preserving the tribe of Judah, from which Messiah must descend, distinct and unmixed, a pure stream, until it had reached its ocean.

But the Old Testament is full of symbolic, or typical teaching. It is, in this aspect, a book, the key to which was not in the hands of the godly men of that dispensation, though they "inquired and searched diligently." It is we, in the New Testament, who possess the key; so that it is to us, *even far more than to the Old Testament saints,* that such portions of

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the Word are significant, as, indeed, it was for us specially they were written. Far from being out of date as ages pass on, the Old Testament is now, and only now, unlocking its treasures. "*Whatsoever things were written aforetime were written for our learning*, that we, through patience and comfort of the Scriptures, might have hope." (Rom. xv. 4.)

Let us look into their pleasant and profitable story. Left fatherless, and, it would appear probable, motherless also, the five sisters cling to one another; but so clinging, they help each other to cherish true Israelitish feeling, and they foster in each other's heart true and lawful Jewish ambition. They go to the door of the tabernacle, the place of public meeting, (answering to "the gate," in after days,) and, in the presence of the appointed judges, Moses, Eleazar the priest, and the princes of the twelve tribes, they tell their case to this effect: —"Our father is dead; we have no brother in our family; but we have come to ask that our father's name and family be preserved, and that, therefore, we get a possession afforded us in the promised land, to which we are all looking forward." (Num. xxvii. 3, 4.) And seven years after they appear on the stage again, (Joshua xvii. 3–6,) to claim what was pledged to them by Moses, in the name of the Lord. The Lord gave them all they sought; for (said the Lord) "the daughters of Zelophehad have spoken right."

The names of these five wise virgins seem to intimate to us somewhat of their parent's fond pride and hope. *Mahlah* is the eldest; her name signifies "Ornament," a name breathing a father and mother's satisfaction in their fair young daughter, who from infancy seemed, in their eyes, an ornament to their house. Her sister was *Noah*, which, in Hebrew, signifies "Motion;" for it is not נֹחַ, the Noah of the ark, but נֹעָה, a female name altogether, significant of liveliness in the little child; or, if interpreted as "Wandering One," bearing a reference to her share in her father's wilderness wanderings. The third sister was *Hoglah*, "The Partridge," a playful name for the active, restless, pleasant child. *Milcah*, the fourth sister, got a name from one of old renown, Milcah the sister-in-law of Abraham, (Gen. xi. 29,) and grandmother of Rebecca, (Gen. xxii. 23.) Besides, the word means "Queenly," suggesting a lofty aim to its possessor. The fifth sister was *Tirzah;* her name signifies "Favour," or "Acceptableness," perhaps indicative of personal comeliness. But it is with the development of their character that we have chiefly to do. Let us see, 1st, The graces that shine forth in them all; and, 2d, The interest taken in them by their God.

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I. *The graces of their character.*—Those graces that peculiarly appear in the case we have before us, are, of course, meant,—not that these constituted the sum of their lovely character. But sufficient evidence is afforded us of their having lamps that burnt well, and vessels full of oil.

The *moral graces* of their character are worthy of special notice. There is a *calm boldness in the matter of duty*, that cannot fail to attract attention. The sisters dwell together in their father's tent, enjoy each other's society, and help each other in domestic duties; but, in talking over affairs, they see plainly that there is a public duty incumbent on them in reference to the family inheritance. Do they timidly shrink from it?—do they resolve to forego their rights?—does sorrow overcome a sense of duty? No; they agree to go together (ver. 2) and plead the case, where it ought to be pleaded, at the door of the tabernacle. They send no one in their stead, for the obvious reason that the case, in any other hands, might suffer damage. It was far more likely to meet with attention, and win favourable consideration, if the five fatherless sisters appeared in court in their own persons; and therefore it was they did so, both on the first occasion, before Moses, and, seven or eight years after, before Joshua. Not kept back by false delicacy, yet no way forward or bold, their words tell on the assembled judges at once, and they quietly retire. Shall we not learn from them what is our duty in similar circumstances? To us, as well as to them, the duty of sober thinking and acting belongs, and their conduct illustrates it well. "The grace of God, that bringeth salvation, teacheth us to live *soberly*," (Tit. ii. 11, 12,)—that is, calmly judging, by divine rule, what it becometh us to do, or what falls to us. "I say, through the grace given unto us, to every man that is among you, not to think of himself more highly than he ought, but to think *soberly*, according as God hath dealt to every man the measure of faith," (Rom. xii. 4.) A line of conduct such as that pursued by the daughters of Zelophehad, exemplifies these New Testament texts; for here we see calm consideration of their duty, and a proper estimate of the part belonging to them in bringing this matter into public view. In a word, there is that sober thinking and acting that constitutes true independence of character.

Nor less conspicuous in their *filial reverence;* for Num. xxvii. 3 represents them as prominently holding up to view the virtues of their departed father. "Our father," (say they,) "died in the wilderness;" he was not cut down by any stroke of judgment; "and he was not in the company of

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them that gathered themselves together against the Lord in the company of Korah, but died in his own sin." Their father never sympathised with rebellious Korah; a fact the more to his credit that it is written, (Num. xvi. 11,) "All the congregation of the children of Israel murmured against Moses and against Aaron, saying, Ye have killed the people of the Lord." In that sad hour, when unbelieving murmurs spread, like a leprosy, through every tent, noble Zelophehad kept the faith, stood firm in his allegiance to God and God's priesthood, and, after a time of quiet service, "died in his own sin,"—that is, as other men do, for common personal sin, which brings death on man. Such a father is worthy of remembrance; his daughters may well be proud of him, and, as the wilderness supplied no tombstone, no place whereon his name could be engraved, they are fain to perpetuate his memory in the only way that may be in their power. Why should such a name be lost in Israel? In all this these Wise Virgins are presenting a lively example of the fulfilment of the precept, "Honour thy father and thy mother, that thy days may be long in the land which the Lord thy God giveth thee;" and the promise held out in that commandment falls to them. Their "days are long" in the land; for they get the inheritance which they sought. "Thou shalt surely give them a possession of an inheritance among their father's brethren," (ver. 7.) Let the children of our day, of this New Testament time, give good heed; the latter days is marked as an age of "disobedience to parents," (2 Tim. iii. 2), and, therefore, an age unblessed, and destined not to prolong its years. The Lord refuses to prosper those who treat lightly a parent's authority, a parent's love, a parent's memory; but blessed are all they who act the part of these daughters of Zelophehad.

But it is the *spiritual graces of their character*, after all, that are most remarkably brought into view. Their father's death was evidently a recent event, and so their aching hearts were feeling the poignancy of the great wound all the more, that they must now journey on over a wilderness, a land of drought, instead of resting retired in their dwellings. Many griefs might be shewn to have been included in that one; many were the arrows which his bereavement had shot through their tender frames; but, see, they deal wisely with affliction. Owning, in their inmost heart, the wise and holy sovereignty of their God, they do not continue brooding over their loss, nor do they spend their days in unavailing lamentations; neither do they murmur at this stroke of Jehovah's hand. They "look not at the things that are seen; but at the things

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that are not seen," (2 Cor. iv. 18.) They resort to a sovereign God as the source of comfort; for we find them dealing with His promises regarding Canaan, and occupying their thoughts with what was held out in prospect here. Was not this wisely done—to soothe sorrow, by turning their thoughts away from the sad and sorrowful grave, to the brightening scenes on the distant horizon, especially when, in so doing, they were simply following the leadings of their God and guide? O mourner in this New Testament day, rise up as these Wise Virgins did!—soothe thy sorrow by thoughts of what thy God has prepared for those that wait for Him; wipe from thine eye the tear that hinders thee beholding the promised blessings of that Canaan which we have almost reached.

And this leads us to mark *their faith*,—simple, unhesitating, child-like. For it was while they and all Israel were still in the desert, that they came to Moses and the princes, and so spoke before them. There was still on every side nothing but wilderness; no palm-trees of Palestine, no vine-clad hills had as yet appeared; and they were aware that battles had to be fought with strong and formidable foes, and that the nations to be dispossessed were not few, nor yet feeble. Such a veil of desert sand and battle-smoke might easily (we could have understood) have hid from their view that goodly land and Lebanon. It is, however, in these very circumstances that their faith in Jehovah shined forth. These unarmed females, who knew not how to handle sword, or spear, or shield, are bolder far in their faith than the ten spies that searched the land; bolder far than the men of Israel, who trembled at the "sons of Anak," and "walls that reached to heaven." These confiding women, strong in faith, see the Lord going before Israel, as a consuming fire, giving the land to the tribes, to be measured out and possessed. They come forward to Moses, and, in the audience of all, speak confidently of being soon in that land; they speak of it as a matter of course. Jehovah had said it; it must be so. They take this for granted. It is evidently a first principle with them; it underlies their confidence. Jehovah has said it, and He is able to do what He has spoken, is the manifest persuasion and conviction of their minds. They have so fully rested in this belief, that they do not need even to refer to the possibility of anything occurring to prevent the realisation of the object of their faith.

And this is genuine faith, "the evidence of things not seen," (Heb. xi. 1.) Here is faith resting on God's pledged word. And this is the faith for us. It might have been the case,

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(and we could have understood their position,) that these daughters of Zelophehad had expressed something less than certainty in their words; but who does not admit that the absence of all hesitation does exalt their character? Any expression of doubt in regard to God's fulfilling His declared purpose would have been so much unbelief, and would so far have sunk their noble character; for their faith or confidence was founded on God's words, not on their own deserving. Had they built their persuasion of Israel's being soon in the land on anything of their own, then, of course, there must have been room for fear and hesitation; yea, fear, doubt, hesitation, must, in such a case, have been commendable. But not so when all depends on *God's word pledged to Israel.* And this is the state of the case in regard to *faith* in these New Testament days. Our confidence ought not to rise and fall, but to be fixed, and sure, and full; for the ground of our confidence is not anything which we sinners possess, or may attain, or can merit, or ought to feel, but is altogether what the *Lord Jesus has done and sealed* by His resurrection. We keep our eye on that true and faithful word, "*Whosoever believeth in him* shall not perish." We read, and read again, that plain declaration—"*By him,* whosoever believeth, is justified from all things." It is thus all really child-like faith exercises itself; this is the source of all calm and genuine confidence,—God's testimony about what Jesus has accomplished. If we put any stress on our feelings, or if we think of difficulties, and philosophise upon the manner and mode in which faith works, all becomes uncertain in our view, and we are at one time excited, being lifted up by a good frame; at another time we sink into fear, if not despondency. But let faith rest continually on what God has testified, and then the soul is calm, ay, and launches out into the deep; for it gets beyond doubt in looking to Jehovah; it cannot speak of doubt while it sees the Word. Assurance and certainty attend the fully believed Word.

There is still, however, another grace for us to consider in these women of Israel; it is *their hope.* They go beyond the present; they are not seeking present possessions. They seek something beyond the wilderness. They might have sung to one another that hymn of the Church in our day:—

"Come on, my partners in distress,
My comrades through the wilderness,
Who still your sorrows feel;
A while forget your griefs and fears,
And look beyond this vale of tears,
To that celestial hill."

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They are in the position and posture of believers in our day who lift up their eyes to the things that are coming hereafter, soaring with the eagle wing of *Hope* as well as of *Faith*. They have heard of a future inheritance, and they attach great value to that future inheritance. They do not say, "Enough if we act rightly now, and if we enjoy present blessings." No; they take all that Jehovah gives, and since He points to the future, they turn their eye thitherward. Are they not Wise Virgins, looking out for their Lord's arrival? Are they not really very like believers among us who are looking for the "inheritance incorruptible, undefiled, and that fadeth not away?" For, see, they evidently speak often, and think much about that portion in the Promised Land which Zelophehad would have possessed; they value it so much, that they come before all Israel to press their claim to it when the time should arrive. It is very plain they are not attached to the desert, to their tents, to the wells and palm-trees, to this or that oasis; far rather would they see the wells of Palestine, and find themselves drinking of its fountains and streams. They do not complain of the monotonous journey, of the scorching heat, of the scorpions, of the simoom blasts, and the thousand discomforts of their lot; only they would far rather escape from them all into yonder land of plenty. Grace works in us and in them alike. It teaches us contentment, and yet leads us to be ill-content until we reach the land that is far off, and see the King in His beauty. It teaches us "to live, looking for that blessed hope;" it teaches us to value coming realities, to estimate very highly the "many mansions," and the city which our God has prepared for us when our pilgrim-life is over; and the same God who spoke so Himself to the orphan daughters of Zelophehad, fails not to speak, in the same tones of kindness and of comfort, to us, "I will not leave you *orphans*," (see Greek, John xiv. 18,) "I will come unto you."

II. But our last remark reminds us that we should draw attention to *the interest taken in them by their God*. His eye met their eye; His heart, their heart. He rested over them in His love, and was a father to them, giving them an inheritance. His deep interest in their case is manifested, even by the frequency with which their names are mentioned. While few females, comparatively, are made prominent in the divine record, and in the books of Moses, the daughters of Zelophehad are an exception. Their names are repeatedly given in full, and their affairs are spoken of as engaging the attention

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of Moses, Joshua, Eleazar, the princes, all Israel. No doubt, by all this our God wished to *shew to all generations His grace to orphans.* These sisters were fatherless, if not also motherless, and of such He says, "A father of the fatherless is God in his holy habitation," (Ps. lxviii. 8;) "He relieveth the fatherless," (Ps. cxlvi. 9;) "When my father and mother forsake me, [leave me] then the Lord will take me up;" (Ps. xxvii. 10;) "He doth execute the judgment of the fatherless;" (Deut. x. 18.) Indeed, it became a kind of sacred proverb in Israel, "In thee the fatherless findeth mercy," (Hosea xiv. 3.) Such dealing befits the God of grace; for the fatherless have no help of man; and as it is most unlikely such orphans as those five sisters can do service to any, of course help vouchsafed to them is altogether on the ground of grace. Thus, the case of the fatherless resembles the case of the sinner, who can plead no merit, and can speak of no advantage to be gained by taking up his case. Whoever undertakes for him must do it freely. Anxious sinner, you are like Mahlah, or Milcah, or Tirzah, when left fatherless in the camp of Israel. Orphan as she was, you might hear Mahlah mourn, "Who cares for me now? who will plead my cause? My sisters cannot; and I have no influence; I am utterly helpless." This is the very case which the God of all grace delights to take up, for now you have ceased from man.

But the Lord further gave tokens of *His approving their faith.* "The daughters of Zelophehad speak right," (ver. 7.) is the Lord's ready reply to Moses, and His testimony is recorded. God likes to be believed, and these orphans shewed that they believed Him. We say God likes to be believed; for see His wrath kindled at the ten unbelieving spies, while His love rests on Caleb and Joshua. See His wrath on the unbelieving lord of Samaria; while He honours the widow of Sarepta that rested on His word. As Christ joyed over the centurion, and over the Syrophenician woman, so does He, at this hour, over every one who trusts, and is not afraid. You never find Him rejoicing over the doubting, but rather hastening to remove the fear of the woman that touched Him, and of the disciples whose "little faith" He rebuked. In the instance of these Jewish women, these Five Wise Virgins, He finds what He rejoices in; for they rest on Jehovah's word; they look fully to Him and what He has spoken; and the light of His countenance gleams brightly over the full tide of their calm confidence.

Once more—see the Lord's *commendation of their hope;* for, in ver. 3, He seals it, inasmuch as He grants all they

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wished, and speaks of their coming forward with their proposals regarding the future, or rather their claims, with the most unmistakable complacency. The Lord likes us to value His gifts; and the inheritance of Canaan was one of His gifts, which these orphans did well to prize and claim. True, it was future, and somewhat distant; it was only in prospect and hope; but still it was a thing granted and given forth to Israel, to be enjoyed as one of the blessings selected for them by their God and King. To slight this inheritance, therefore, and to despise it because it was still in the future, would have been equivalent to putting a slight upon Jehovah himself. And is not our case like theirs? We, too, must look forward to the coming inheritance of glory, the kingdom which is beyond the wilderness, if we would properly honour Him who thought it worth His while to promise it to us. The inheritance is a part of the blessings purchased by the Heir of all things for us; it is one of the secondary gifts presented to us by the grêat Gift—Christ—the unspeakable gift. Were we then to disregard it, to decline making it a matter of thought, to throw the consideration of it aside, on the ground that it is still in the future, more or less distant, should we not be casting a slight on the Lord who bestowed it on us? Yes, we must look across the wilderness, and think often of the Canaan beyond it. We must cherish the blessed hope of one day, and that not a day far off, seeing and enjoying its vineyards, and its palms, its pastures and its fountains, its hills and its valleys. Our God wishes us to spend time in looking forward. The completion of our deliverance lies in the future; it is a thing of hope; "*we are saved in hope*," but not yet in practice; and He wishes us to press forward to the point of view where the whole of the completed salvation meets our eye and fills our heart. It is in the days when we actually enter on that inheritance that He Himself finds His fullest opportunity of displaying His stores of grace, venting His love toward us, as it is written, "That in the ages to come he might shew the exceeding riches of his grace in his kindness toward us through Christ Jesus," (Eph. ii. 8.) He wishes us to "look for and hasten unto the coming of the day of God;" and commends those who are so doing, who, like Zelophehad's daughters, are laying claim to future possessions in the promised kingdom. And if these fatherless ones could not help often contrasting their ever-changing abode in tents, in an inhospitable desert, with their prospects of rest in Canaan, where all would be pleasant to the eye, and satisfying in its nature; shall not we ofttimes sit down to contrast our best things here with

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the things which our God has prepared for them that love Him?

> "A day with Christ in glory there,
> Is better than a thousand here."

They please their Lord best who have their heart set upon the coming inheritance; they are the Wise Virgins who, like those five whose history we have been studying, are realising, while in the wilderness, the portion prepared for them in the kingdom. Is not this the going forth to meet the Bridegroom —the Heir of all things?

It is very noticeable how often the New Testament uses phraseology that somehow links our circumstances into connexion with such an Old Testament incident (we had almost said type) as the one that has been before us; for "inheritance" and "heirs" are continually occurring. "Heirs of salvation," (Heb. i. 14,) after speaking, in ver. 1, of Him who is "*Heir of all things*." And so we have "*Heirs* of promise," (vi. 17;) "*Heir* of righteousness," (xi. 7;) "*Heirs* with Him of the same promise," (xi. 9,)—all these in one epistle. In another, "*Heirs* according to the promise," (Gal. iii. 29;) "If a son, then an *heir of God*," (iv. 7.) Or take "inheritance," and how frequent is it! In the Epistle to the Ephesians, we have, "We have obtained an *inheritance*," (i. 11;) "The earnest of our *inheritance*," (i. 14;) "His *inheritance* in the saints," (i. 18;) "*Inheritance* in the kingdom of Christ and of God," (v. 5.) Then, elsewhere, we have "The promise of eternal inheritance," (Heb. xi. 15;) "An *inheritance* incorruptible, undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation ready to be revealed in the last time," (1 Pet. i. 4.) And there remains another remarkable passage to be noticed still—that in Rev. xxi. 7—"He that overcometh shall *inherit all things*." Does not this refer us to Heb. i. 1, declaring us joint-heirs with Him who is "Heir of all things?" It is true, there is another reading; many MSS. read *ταῦτα*, instead of *πάντα*,—Tregelles, Alford, Hengstenberg, &c.; but the case is not materially altered by the variation in the reading. It would signify, "He that overcometh shall inherit these things which have been unfolded, and which are still more fully to be unfolded to the view,"—viz., all that the new heavens and the new earth present, and all that the new Jerusalem presents. What is this but an epitome of "*all* things?" Indeed, it is really needful to understand even "*these* things," as signifying "*all* these things;" for we can

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never forget that they who are spoken of are "joint-heirs" with Him who is "Heir of all,"—richer far than the Five Wise Virgins in Israel, the daughters of Zelophehad, who could claim only a limited portion for themselves, and who could not point, as we can do, to the whole land, "the destined Canaan-lot," as being ours in every part, and in right of our Elder Brother, who has won it all in our name.

Art. VII.—THE MAN WHOSE NAME IS "THE BRANCH."

The Lord Jesus is referred to under the title of "The Branch" in the following passages—Isa. xi. 1, iv. 2; Jer. xxiii. 5, and xxxiii. 15, (see margin for the latter;) Zech. iii. 8, vi. 12; also in the marginal reading of Luke i. 78. These various passages—some of which will be quoted hereafter—exhibit Christ in three ways—*Incarnation* in lowliness; *manifestation* in visible glory; *His condition* between these two periods.

The first and second of the two states mentioned, although so different, are often found connected together in the same passage of Scripture; or, in other words, the glory of Messiah seems almost immediately to follow upon His birth. Thus, in Isa. xi., dignity and dominion on the earth are connected with His appearance and anointing. The Jews, in studying this and similar passages, such as Isa. ix. 6, 7, imagined that when Messiah came He would at once "take unto Him His great power and reign." They ought to have studied such scriptures in connexion with others which refer to the humiliation of Messiah. How does their fearful mistake shew the importance of comparing scripture with scripture! Thus Isa. liii. 2, "He shall grow up before Him as a tender plant, and as a root out of a dry ground: He hath no form nor comeliness; and when we shall see Him, there is no beauty that we should desire Him," should be placed *between* the first and second verses of Isa. xi., as most probably the unction of wisdom, understanding, counsel, might, &c., referred to in the second and third verses of that chapter, was received in all its completeness when Jesus had accomplished the work of suffering and humiliation, and ascended up on high. The second verse of Isa. xi. may be connected with Isa. iv. 2,—when "The Branch of the Lord shall be beautiful and glorious," then shall be fulfilled what is written in Jer. xxiii. 5, 6, "Behold, the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. In his days Judah shall

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be saved, and Israel shall dwell safely, and this is his name whereby he shall be called, the Lord our Righteousness." To the same period the words in Zech. iii. 8 and vi. 12 point. These prophecies will all then receive their complete fulfilment in restored Israel; who will be blessed and made blessings, by being brought under the shadow of that Branch from whom they have so long hid their faces, and turned away in scorn. The different views of this one glorious object given in these passages should be noticed, according as the period of humiliation or triumph is referred to by them. In Isa. liii., the expression, "a root out of a dry ground," and "a tender plant," exhibit apparent weakness. All the other passages intimate strength, while Isa. iv. 2 and xi. 1 denote rapid and vigorous growth and increase. Power, irresistible power, will be the characteristic of Christ in the days of His coming glory. See Ps. cx. 3–8; Rev. xi. 15, 18; 2 Thess. i. 7-10.

But while we contemplate Christ as the lowly shoot or tender scion, in His first appearing, and look forward to see Him as the triumphant Branch at His second coming, we should bear in mind that all the heavenly beauties and spiritual blessings symbolised by this title *are ours now.* Faith goes back to what he was and did; hope soars forward to what He is to be; while love embraces Him in all He is now. He came on earth once a homeless wanderer, working out salvation; and though despised and rejected of men, was yet "The Branch" so long promised. He scattered rich blessings on all who sought His shadow; "for, through the tender mercy of our God, the day-spring [sun-rising or Branch] from on high hath visited us, to give light to them who sit in darkness, and in the shadow of death, and to guide our feet in the way of peace." He will come again as The Branch, to sit and rule on His throne, even His own throne, (Rev. iii. 21,) when "men shall be blessed in Him, and all nations shall call Him blessed;" but *between* these two wondrous manifestations, the first in grace, the second in glory, there comes His present exalted condition. During this intervening period He is seated on His Father's throne. He is gone there as a "priest after the order of Melchisedec." As such He is indeed The Branch. "The priesthood of Christ," says Charnock, "is like Aaron's rod, always blossoming and budding before the mercy-seat."

May we not, therefore, ask what this beautiful emblem of Christ, "The Branch," viewed under all these aspects, suggests to us, and what should be produced in us by the contemplation thereof? Life is the first thought that strikes the mind while looking at this wondrous "Branch."

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"That living Branch and fruitful bough
Is David's root and offspring too."

Christ is the living One—the proprietor of all life as He is God, and the conservator of all life as our Mediator. Man tried to destroy this life; he actually killed the "Prince of Life," "but God raised Him from the dead," and has ever since been making His wondrous death and glorious resurrection the fountain of life to millions. As Priest in heaven, Christ has "the power of an endless life." Mark how He speaks, as, clothed in His priestly robes, He appears to John, —"I am the first, and the last, and the living One. I became dead, and behold I am alive again to the ages of ages, Amen; and have the keys of Hades and the grave." God does not say *now* of man, "*Lest* he put forth his hand and take of the tree of life, and eat, and live for ever," and then use means to prevent his doing so; but He invites, yea, commands and entreats, the dying sons of men to come to Him who is "the Life," that they might have life; to "eat His flesh and drink His blood, that they may have eternal life." Wondrous thought, that they who tried to destroy "the Life" should have death destroyed for them, sin destroyed out of them, and eternal life imparted to them,—all by the once-slaughtered "Prince of Life!" Man could not, in his impotent fury, reach that Godhead root, or that "life given us in Christ before the world began;" and now thousands can sing, because "He lives, we shall live also." What a rich supply of life does this stricken, pruned Branch give! *Development* is connected with a branch, and is strikingly seen in Christ "The Branch." Development is a characteristic of all God's works. How interesting to watch the buds and leaves of the branch of a tree unfold themselves! And so with all God's processes in nature, providence, and grace. God does His work gradually, in order to manifest Himself and instruct His creature. In Christ His deepest wisdom and greatest might are displayed. The person, work, and offices of Immanuel should ever engage our thoughts. Consider Him as revealed on earth. First a babe, then a child, a youth twelve years old, a young man, filling up all relations perfectly, and setting us an example of submission and modesty. Next view Him at thirty years of age, baptized, anointed, accredited of God. Then trace Him through His ministry, trials, sufferings, triumphs, and see His perfectness of love, tenderness, willingness, zeal, self-sacrifice, gradually and gloriously developed, until He appears in all His mediatorial beauty in the highest heaven, on the throne of the Majesty on high.

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Thus developed we behold perfect LOVELINESS. This is also suggested by the figure of a branch, and it is expressly said that "this Branch shall be beautiful and glorious," or, as the margin reads, "beauty and glory." David saw this glorious One, and exclaimed, "Thou art fairer than the children of men." The Church testifies, "Yea, He is altogether lovely." While the Saviour was on earth, as His beauties were gradually unfolding, three times did the Father bear testimony to His beloved Son as one in whom He was well pleased—one in whom He had glorified Himself, and would do so again. But we cannot quote all the passages wherein heaven and earth, saints and angels, have been led to recite the divine testimony concerning the perfect beauty, the undying loveliness of the "righteous Branch." The life, the death, the resurrection, the ascension, the Lordship and Priesthood, the relations and character, the name and fame of the Lord Jesus are all full of BEAUTY. His person is an adequate object for the mind of God. The Father of light ever looks with infinite delight on this glorious Branch.

A branch is FRUITFUL as well as beautiful. This was the great design of God as regards trees originally, (Gen. i. 11;) and when this figure is used to describe God's people, fruitfulness is the great thought, (Ps. i. 3, xcii. 14, John xv. 2, 5,) "Herein is my Father glorified that ye (my branches) bring forth much fruit." This is pre-eminently the case with "THE BRANCH." From the manger to the grave Christ was wondrously fruitful. His beneficent acts, His spotless example, His wise teachings, His gracious promises, invitations, and encouragements, and, in connexion with all, His surety-character, were full of ripe and clustering fruit. But, "IF IT DIE it bringeth forth much fruit," and this was not withheld; He died, and who can tell what glory to God, what destruction of sin and death, what discomfiture of Satan, what pardon, peace, life, joy, hope, holiness, and glory to sinners shall grow out of His death—the excellence and sufficiency of which was attested by His resurrection. We may also just refer to the precious fruit of His forty days' sojourn on earth after His resurrection, and we have already mentioned the fruit of His Priesthood in heaven. How does this Branch "run over the wall," and how rich are the clusters which the hand of faith may pluck! But to one point we ask especial attention, as regards *fruitfulness.* In Zech. iii. 8, the terms "SERVANT" and "BRANCH" are connected together, and both applied to Christ, as also the figure of a "Stone;" but we refer now only to the two former. It was by being such a faithful, obedient, submissive servant,

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willing to bear all, suffer all, and become all that God required, that He became such a fruitful Branch. See how beautifully this is brought out in Isa. lii. 12, 14, and Isa. liii. In these passages the servant of Jehovah is presented as "bruised, stricken of God, rejected of man, with the marred face led as a lamb to the slaughter, a man of sorrows and acquainted with grief. On Him the Lord lays the iniquity of us all. He bare the sin of many. He has wondrous soul-travail," &c., &c. Now look at the latter part of the chapter, and see this much-pruned and sorely stricken "BRANCH" laden with fruit. He sees of the travail of His soul and is satisfied; the pleasure of the Lord prospers in His hand. He has the multitude for His portion. The kings of the earth shut their mouths in mute astonishment, for "He is ennobled and exalted and VERY HIGH."

SHELTER and SHADE are two other blessings which come from this glorious Branch. In the fervid Eastern clime the shadow of the branches of trees is truly welcome. This man of sorrows, once so sorely smitten, is the only "safe covert from the tempest." This man, whom God made strong for Himself, is a shadow from temptation, and a shelter in sorrow, as well as a protector from God's righteous and terrible wrath. Under His shadow we may bid farewell to fear. Here we may "sit down with great delight." We shall not have to complain like Jonah that the sun beats upon our heads; no worm can touch this branch, no wind of earth smite it. We shall not, like Jeremiah, be disappointed that our shadow, under which we hoped to live, is gone. He, the anointed One, was one taken in the pits of the wicked, (Lam. iv. 20;) but "He dieth no more; death shall have no more dominion over Him." God will never say, as in Dan. iv. 14, "Get away from under the shadow;" for this is the very shadow of the Almighty itself, under which it is so safe and so blessed to abide, (Ps. xci. 1–4.) All other trees must fall, but not this. The day of the Lord that will be against "the cedars of Lebanon and the oaks of Bashan" (Isa. ii.) will *reveal* the value and the glory of the tree of life, and the blessedness of those who abide in Him. Of Antichrist, that last great tree growing out of earth's corrupt greatness, it is written, "Behold, the Lord, the Lord of hosts, shall lop the bow with terror: and the high ones of stature shall be hewn down, and the haughty shall be humbled. And He shall cut down the thickets of the forest with iron, and Lebanon shall fall by the mighty one," (Isa. x. 33, 34;) and immediately follows in the next chapter the glorious prophecy we have before referred to, respecting the Branch from the root of Jesse, shewing to what period this grand prophecy points. Then will come that time of blessing when

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"they shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord as the waters cover the sea. And in that day there shall be a root of Jesse which shall stand for an ensign of the people: to it shall the Gentiles seek, and His rest shall be glorious," (Isa. xi. 9, 10.) Yes, His rest shall be glorious, or "GLORY." To His troubled Church He will give rest, (2 Thess. i. 7.) They will enter on that glorious Sabbath which "yet remaineth to the people of God." Israel shall then have rest from sorrow, and fear, and hard bondage, (Isa. xiv. 3;) and God will rest in His love towards them, (Zeph. iii.) Then, too, the weary nations shall rest from war, and learn that fearful art no more. Man shall rest from endless questionings "in the knowledge of God," and from all uneasy strivings under the government of the Prince of Peace. Then will come the rest of creation, which shall be delivered from the bondage of corruption into the glorious liberty of the children of God. "His rest will indeed be glorious."

What does all this, even such provisions, privileges, and prospects call for from us, and what should be produced in us by this revelation of Jesus as the lovely, fruitful, rest-giving BRANCH? The answer must be—*faith, gratitude, admiration,* and *desire.* To Him we should come, and be continually coming. We should seek to apprehend Him whom God has so largely revealed, and to appreciate Him whom God has so freely given. And if we do this our hearts will overflow with gratitude for such an unspeakable gift, and with admiration at such infinite beauties. These will abound in proportion as faith abides under this shadow, plucks this fruit, and gazes on this grandeur. Then will *desire* grow stronger. As we contemplate what this Branch was on earth, and what He is in heaven; as we read the good tidings of the grace of Christ, and the good tidings of the glory of Christ, we shall long to see these glorious texts fulfilled which we have been contemplating, and which await their completion in the day of His coming glory. We dishonour Christ, wrong our own souls, and misinterpret God's Word if we sit down under Christ's shadow, and pluck His fruit, and are satisfied with present salvation and blessing, without travelling onwards and forwards to His "glorious appearing." While we listen to the infallible prophet, and lean upon the all-sufficient High Priest, let us long for the return of the Bridegroom-King that we may see Him in His beauty, and become like Him. Let us long to see Israel become "the branch of His planting, the work of His hands, that He may be glorified." Until that blessed day dawns let us not fail to

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seek to gather others from those places which are overhung with the storm-clouds of wrath, even the righteous curse of God. In that safe covert where we are there yet is room; and fruit also in abundance for all who will cease to "labour for that which is not bread." Thus let us abide in Christ, live on Christ, and live for Christ, and thus, through the power of the abiding Comforter, we shall be fruitful branches in Him, the true and living vine.

Notes on Scripture.

2 Tim. II. 19.

"The Lord knoweth them that are his."

He does not confound them with others nor others with them. He knows to what brook to send the ravens with daily supplies of food: to what den to send His angel. Should a man in the heart of Japan or Mongolia turn to the Lord, the Lord would instantly give a commission to the agencies of nature, rational or irrational, to convey to him whatsoever he might need in order that he might be guided into the truth. Not only in the heart of unevangelised regions, but even in the Church, the Lord knoweth them that are His. It is sometimes a matter of exceeding difficulty for the servants of God to determine with confidence concerning the Christian character of their associates. Even after long association and much union in prayer, they still find themselves baffled. Perhaps the difficulty was never greater than at the present moment. The Church has made so many concessions to the world, and the world to the Church; ratiocination has been so successfully employed in defending this and that departure from the unbending manners of our fathers; it has become so easy, comparatively, to make a profession of Christianity and discharge the tariff of its duties as settled in modern convention; a man may perform so many Christian acts from worldly or semi-worldly motives, and without the influences of the Spirit of God; that the difficulty of pronouncing positively with regard to a great many that are in the Church is become exceedingly great. Among the triumphs of our modern science none perhaps is to be compared with this, namely, the power that has been acquired of getting men to act piously without the Holy Ghost. Look at the lives of the great majority of Christians, and consider if there be any necessity of supposing that they are under the influence of an omnipotent Divine Spirit. Can we not figure to ourselves a mental process by which the actual results are obtained without the intervention of a triumphing Spirit? Doubtless we can. When we hear of great accessions to the Church of Christ, we cannot but lament that the Church should be so little fitted to receive them. Imagine a man taught by the Spirit of God from the pure Word of God, as to what Christian discipleship is,

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and presenting himself to the Church under the idea that he is to pluck out a right eye and cut off a right hand rather than tolerate in himself any hindrance to the Spirit of grace; that Christians are a peculiar people, crucified to the world, with their affections on high, selling all that they have, and giving to the poor, giving to those that ask them, and loving those that despitefully use them; how soon would he become aware that he is in a school where the object is to emasculate Christianity, and to make disciples content with their dissimilarity to Christ. But the Lord knoweth them that are His, and will make them known in the day when He comes to burn up the chaff with unquenchable fire.

Matt. XXII. 42.

"What think ye of Christ?"

This question was addressed by our Lord Himself to the Jews. He wished them to tell what they had gathered from the Scriptures as to the Messiah that should come into the world. And now, too, Christ asks those who have the Scriptures of the Old and New Testaments, What think ye of Him who cometh in the clouds of heaven to judge the quick and the dead? It is presumed that you have read the Gospel, and have formed some opinion of the Person there described. Have you any fault to find with Him? Would you be glad to have Him for your judge? What do you think of your prospects for glory in view of the character of Christ as revealed in the Scriptures? You answer not. Well, it is no matter. Go here and there in the city; transact business; speak of the current topics of the day. We will follow you; and perhaps we may be able to get a sufficient answer from the way in which you conduct yourself in the mart of this world. Perhaps you will not be able to perform a single act, carry on a single conversation, even look upon a passer-by, without declaring (if not to us, at least to Him who puts the question) what you think of Christ. "He that rejecteth my word [will not have it for his companion and guide] hath one that judgeth him; the word that I have spoken the same shall judge him at the last day."

Isaiah XXXII. 14.

"Joy of wild-asses."

In Gen. xvi. 12, Ishmael is called "a wild-ass," for the words read "He shall be a פֶּרֶא." Now, Isaiah's words are, that Palestine was to become a "joy of פְּרָאִים," wild *ass-men*. This would refer to the *Bedouin Arabs;* and who does not know how that has been fulfilled? These ruins, these old forts and towers, are the heart's joy of the Bedouin, who can lurk there and attack the traveller. The common interpretation given to the words is, that these forts and towers should become so desolate that they would be the very spots in which the wild-ass would rejoice. But is not the sense we propose much more significant?

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SONG OF SOLOMON IV. 1, 2.

"Thy hair is as a flock of goats from Mount Gilead, thy teeth as a flock of sheep even shorn, every one bearing twins."

Christ values even the minor perfections of His bride more than rich men value their flocks. To one whose property consists in herds, what more pleasing sight than a finely-fed flock of goats, his own property, coming from their pastures, or a fruitful flock of sheep, yielding rich fleeces as well as an abundant increase. [If they are coming to him as a present, such as came to Esau from Jacob, what a special interest will they possess in his eyes! Attractions must be great that would make him think light of these.] Men do not delight in these so much as Christ does in the graces of the believers. David's armoury, with its thousand bucklers, was not so dear to Him, so glorious, as the excellences of Zion are dear to Christ, and gloried in by Him. [The believer is Christ's Zion. Love relates to individuals. The believer should seek by faith to enter into the realisation of Christ's love towards him.]

ECCL. III. 17.

"God shall judge the righteous and the wicked."

A manifestation of God to the soul, more terrible than any that men imagine may be made to the senses, is possible. The soul, which man now is pleased to regard as belonging to himself absolutely, so that he can exclude what he will, admit what he will, will then be felt to be absolutely at the disposal of God. God will fill it with a sense of its own vileness and wickedness; all idea of self-justification will be banished for ever; the truth of Almighty God, long despised, will spring up never more to die, never more to suffer peace to come nigh the soul. Every man will find himself compelled, by an impulse proceeding from the very depths of his soul to declare his own iniquity. The truth which is day by day conveyed to the mind of the sinner, and which slumbers unnoticed in his memory, constitutes really a treasure of divine wrath heaped up against the day of judgment.

Reviews.

Prophecy the Key of Providence. By ROBERT BAXTER, Esq. London: Seeley, Jackson, & Halliday, Fleet Street. 1862.

THIS considerable volume is an exposition of the Revelation on the historical method. No proof is given, however, of the legitimacy of this

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method as opposed to the futuristic and literal—it is rather taken for granted. The author, indeed, wholly eschews controversy, and simply states and proves his own views with great fairness and candour, and with a remarkable freedom from all arrogance and dogmatism. We shall shortly state the principal parts of his scheme:—

The first seal signifies the triumph of the Church under Constantine, A.D. 33-312.

The second seal, heresies in the Church and bloodshed in the empire, A.D. 345-375.

The third seal, idolatry finally judged and suppressed by the Church, A.D. 375-395; and includes the first trumpet, or the peaceable reception of the Goths into the civil state of the Roman empire, A.D. 376.

The fourth seal, apostasy of the visible Church, 395-533, comprehending the second trumpet, the overthrow of the military state of the empire by the Goths and Vandals under Alaric, 410; the third trumpet, scourge of the ecclesiastical pagan state of the empire by Attila, 433-453; and the fourth trumpet, regal state of imperial Rome in the west wholly extinguished, 476.

The fifth seal, 1260 years' persecution of the saints by the Papal beast from the sea, 533-1793, including the fifth trumpet, Mohammed and followers, 612-762; and the sixth trumpet, Turkish hosts, 1063-1453.

The sixth seal, the period of judgment upon the apostate and persecuting powers, from 1793 to a time immediately before the second Advent, comprehending the seventh trumpet partly, and first six vials. First vial, utter corruption and ulceration of the civil state of France, chief city of the Papal empire dissolving under revolutionary frenzy, 1789-1793. The second vial, fearful carnage, reign of terror, 1793-1795. The third vial, wars in Italy, 1795-1798. The fourth vial, rule of Bonaparte, intolerable oppression, 1799-1815. The fifth vial, crushing of revolutionary fanaticism, overthrow of Bonaparte, 1815-1820. The sixth vial, decay of Mohammedan power, and energising of pagan, papal, and infidel principles, 1820 to . . . Advent.

The seventh seal, second Advent, first Resurrection, Armageddon, Beast of Infidelity, False Prophet of Papacy, and their hosts, cast into the lake of fire; parallel partly to the seventh trumpet, and including the seventh vial, the great day of slaughter.

The revolutionary shock of 1848 was, perhaps, the first act of the seventh vial, if not, we shall see a more universal overthrow of nations and governments, under a fresh revolutionary outburst. At all events we are very near the end, the coming and reign of the Lord Jesus Christ with His saints upon the earth for a thousand years, according to the views advocated in this *Journal.*

Mr Baxter's scheme, while agreeing in details to a considerable extent with Mr Elliott's, is, we think, superior in the arrangement of the seals and trumpets. But we are inclined to believe that the scheme which assigns the seals to the western, and the trumpets to the

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eastern division of the empire, and includes the seven vials under the seventh seal and seventh trumpet, comes nearer the truth than either. We do not, however, give any judgment as to the correctness of Mr Baxter's view in regard to this general arrangement; so much doubtfulness attaches to all the historical theories we are acquainted with that we should like to see the truth of the historical method itself proved *ex professo;* but on a multitude of general details in the filling up of his general scheme we cannot agree with Mr Baxter. It is impossible here to shew on what grounds we think him mistaken, but some of the points may be noticed. We are very doubtful, *e.g.*, whether the horses in the first four seals represent the progress and state of Christianity in the corresponding period; and we think the exposition of these seals considerably away from the truth, chiefly from his view of the meaning of the horse. We are doubtful also more or less of his exposition of the first four trumpets. We cannot believe that the 144,000 sealed of Israel symbolise that portion of the visible Church—the Greek Church, namely—which found refuge in the Constantinopolitan empire; nor that the twelve tribes symbolise the Christian Church; nor that the temple and court in chap. xi. mean, the one the invisible, the other the visible Church; nor that the holy city signifies the nations professing Christianity; nor that the tabernacle of God, which is a name given to the new Jerusalen in chap. xxi., symbolises the incarnate Word in glory; nor that the heavenly city means the glorified Church. We cannot believe that the two witnesses symbolise the Old and New Testaments; or that the establishment of the worship of the goddess of reason by the French was the slaying of the two witnesses; neither is it quite clear that the ten kingdoms should be confined to the western division of the empire, for the fact that the Saracens and Turks of the fifth and sixth trumpets fell principally upon the east, though extending their ravages and dominion more or less towards the west, seems to intimate the inclusion of the eastern division in the ten kingdoms. We think that the author's view of the primary and secondary sense of prophecy is wrong, and that prophecy has only one sense. Resemblance or analogy is no warrant for the introduction of a secondary signification. We think, too, that he makes the Apocalypse, and even the symbols themselves, more symbolical than they really are. Neither can we adopt the view that the new heavens and earth are not introduced till the end of the millennial kingdom.

The only literary defects we have to notice are an occasional prolixity in fixing the meaning of the several passages, and the circumstance that the book is divided into too many small sections, which renders it a great deal more difficult to get a full view of the subject under discussion. And we would suggest that in the second edition the sections should be suppressed, or at least their number greatly reduced.

The work contains a great deal of very interesting and well-selected information from the historians and other writers who treat of the several periods and matters under consideration. The wickedness,

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paganism, and cruelty of the Church of Rome are well set forth. There is some interesting but, as it seems to us, rather fanciful speculation about the four living creatures. In connexion with them, Ezekiel's cherubim first suggest themselves, then the standards of the four camps in the wilderness—Judah, Ephraim, Reuben, and Dan—which are said to have been respectively a lion, a bullock, a man, and an eagle, which in their order symbolise the Jewish, the Gentile, the Millennial, and the Resurrection dispensations. The remarks about Reuben are unwarranted by Scripture; there is nothing, but the contrary, to indicate that he is ever, as the author thinks, to be restored to the excellency of dignity, and the excellency of power. The discussion about the three unclean spirits like frogs, or the idolatrous, the superstitious, and infidel principles, and, politically, absolutism, Church rule, and democracy, and the manner in which their action is illustrated by the Crusades, and shewn to be in powerful operation in the present times; and the author's views about the double set of ten kings, one of which shall burn the Church of Rome with fire, depriving it of its temporal possessions and power, while the other shall bewail and lament for her—exemplified in Napoleon's time—are exceedingly interesting and instructive, and well worthy of all attention.

The work is fitted to be very useful; and those who wish readily to get a fair idea of the results of the historical method of exposition could not do better than study it; it abounds, indeed, with entertaining and useful information.

Brief Historical Explanation of the Revelation of St John, according to the Hor. Apoc. of the Rev. E. B. Elliott, M.A. By H. Carre Tucker, C.B., late Bengal Civil Service. London: Nisbet & Co., 21 Berners Street. 1863.

This abridgment of Mr Elliott's work is intended to form one of a series of books published in India for the use of schools and native Christians, both in English and the vernaculars. It is, we think, a very concise, able, and excellent abridgment, and well fitted for the purpose for which it was drawn up. The exposition breaks off at the battle of Armageddon, and chap. xvi. 16–21, and xviii.–xxii. are merely set down without any explanation; and there is no indication, so far as we are aware, in the abridgment itself, whether it is intended that the natives of India shall be taught to expect a personal coming and reign of the Lord Jesus Christ, or one that is merely figurative and spiritual. We are not sure if this is quite fair, because, from the nature of that part of the exposition which is given, they may be naturally enough inclined to think that the unexplained chapters teach only the latter view, and thus adopt opinions contrary to the truth of Scripture, and also to the very decided teaching of Mr Elliott himself. We cannot see what danger there could have been in giving the whole of the exposition,—unless, perhaps, the omission was a matter of

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necessity. If the educational authorities in India are so prejudiced against the truth in regard to the advent and personal reign as to refuse to sanction or countenance any book that teaches it, then perhaps Mr Tucker has pursued the only course open to him in the circumstances. It was certainly better to give a fair abridgment of Mr Elliott's work, terminating before reaching that rock of offence, if thereby some knowledge of prophecy would be imparted, and a desire to search into it awakened, than to close the door against this by expounding the concluding chapters. We shall not here attempt to criticise Mr Elliott's scheme, only we may say that, by taking the sixth seal to mean the establishment of Christianity under Constantine, which we think a mistake, a reconstruction of the framework of his theory is rendered indispensable.

The Dark Night Ushering in the Dawn of Eternal Day. By Rev. W. Tilson-Marsh, M.A. of Oriel College, Incumbent of St Leonards-on-Sea. London: Hatchard & Co., 187 Piccadilly. 1863. Third Edition.

The object of this pleasing pamphlet is to "shew what the outline of prophecy, so far as it includes the events of the last days of this dispensation, *clearly* presents to the eye of careful and faithful readers." The author, agreeing with Hooker, holds that although we must regard the Apocalypse as so far symbolic, yet whereon the context and common sense will permit us to do so, we may (we should say must) interpret its statements as being literal, and that it is only by treading in this *via media* that we can obtain any real and satisfactory knowledge of prophecy unfulfilled. We agree with him in this, but the difficulty consists, not so much in pointing out the only safe *via media*, as in steadily walking in it, and this difficulty Mr Tilson-Marsh has not always succeeded in overcoming. The legs of iron in Daniel's image are the Roman empire in its western branch, (the two legs indicate two branches) which in the latter times is divided into ten kingdoms, but which does not arise to its glory until the little horn has arisen with eyes like the eyes of a man. This little horn is Rome or the Pope, who is the Antichrist, and his antichristian features are brought out at some length. There is no proof that the expectation of a future persecuting Antichrist sitting in the temple of Jerusalem, and ruling the world, "is," as the author thinks, "a myth, a fond imagination;" the doctrine that the Pope is the Antichrist is quite consistent with this expectation. Neither is there anything said to shew that the temple of Jerusalem, when rebuilt, will never be under the power of Antichrist. It may be "absurd to talk of the impossibility of 'the temple of God' being the visible Church;" only in 1 Cor. iii. 16, 17, vi. 19; 2 Cor. vi. 16; Eph. ii. 21, Paul gives no countenance to the author's idea, for in all these places he speaks of those whom he took to be true believers; and the temple of which he there speaks is either

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each believer individually, or the whole completed invisible Church, or believers on earth collectively as forming part of the invisible Church, the great spiritual temple; he does not say that the visible Church is the temple of God, nor does he imply it except in so far as the visible Church contains a part of the invisible, and it may be questioned whether what is contained is the same thing with what contains it. And, moreover, it may well be doubted, as many do, whether the Church of Rome is a Church of Christ at all, and so whether it has any title to be regarded as part of the visible Church. Popery, however, is to "last to the end of the dispensation, and although it be consumed by the Spirit of the Lord's mouth, (or by His sword of judgment chastising its adherents,) it will be destroyed only by the brightness of His coming." The city of Rome is to be finally destroyed by the bursting forth of the fires wherewith the Campagna is stored. The Moslem power is near its end; the Euphrates has been drying up since 1820 or 1821; it may be, and, indeed, it is to be hoped, that Christianity will be the subduing power; and that the Moslem will yield up his Koran; whence we see that the drying up of the Euphrates means in all probability the conversion of the Turks,—a doctrine from which we dissent. Jerusalem is destined again to fill a more important position in the world than it has ever yet occupied. When the Crescent wanes, the Roman power is near its fall; and when Rome falls, Jerusalem must rise. The latter rain is beginning to fall; the waters of Kedron are flowing once more; the native returns as a colonist; and expectant Israel is waiting the moment of restoration. About this time will be great tribulation. It is probable that six of the seven vials have been already poured out. The author holds that the first resurrection will take place before the great tribulation, at the παρουσια, or the coming near the earth, as distinguished from the ἀποκαλυψις, or manifestation, when also the living shall be caught up and changed, and so escape these things that are coming upon the earth, and this happens before the seventh vial. The signs of the end exist, and the time is at hand. The author, however, has not proved the invisible rapture. The distinction between παρουσια and ἀποκαλυψις is, as to this point, a purely imaginary one. He seems to look favourably upon the view that the Anglo-Saxons may be the descendants of the tribes of Ephraim and Manasseh, but, though we should be very willing to see the opinion proved, we can regard it in no other light than as a mere imagination. The promises to these tribes (Gen. xlix. and Deut. xxxiii.) are yet unfulfilled.

Extracts.

Affghans.

From what root the Affghans are really sprung, it is a hard matter to say. The Taujiks, who dwell in multitudes among them, and with

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whom they have by strangers been much confounded, are clearly of a mixed Arab and Persian descent. They are the children of the tribes which first introduced Moslemism into Affghanistan; and, driving the aborigines to the mountains, kept possession of the level country during three centuries. But of the Affghans themselves we can give no other account than that they appear to have inhabited the land from time immemorial. They themselves have, indeed, a tradition that they are the legitimate representatives of the ten tribes which Shalmanezer carried captive at the destruction of Samaria; and it is certain that the account which they give of that catastrophe is both curious and striking. Indeed, they go further than this, for they claim kindred with the royal stock, asserting that they are sprung from one Irmia, or Berkia, the son of Saul. Unfortunately, however, for this claim, as well as for the speculations of the missionary Wolff, not only does the Bible make mention of no such personage as Berkia Ben-Saul, but in other respects the genealogies of the Affghans are clearly fabulous. Besides, their language bears no affinity whatever either to the Hebrew or the Chaldaic. Out of two hundred and eight words which Mr Elphinstone took the trouble to compare with Persian, Zend, Pehlevi, Sanscrit, Hindostanee, Arabic, Armenian, Georgian, Hebrew, and Chaldaic, one hundred and ten were found to be radically different from all. The rest might be traced back to one or other of the six former dialects, but with the four latter no affinity could be discovered. The Affghan seems, then, to be an original language; and is described by such as are acquainted with it to be somewhat rough, but expressive and manly. The people themselves call it Pushtoo; and when they write they make use of the Persian character. We must not, however, omit to observe, that in reference to this, as well as to most other points in their history, Mr Masson has a theory of his own, which, whether sound or not, is at least plausible. He asserts that they are a branch of that extensive family which, spoken of in the Bible as Philistines, appear to have established homes for themselves in many parts of the earth. That which is now called Pushtoo is, according to this statement, a dialect of the Pali,—the tongue in which the Phœnicians, the people of Carthage, of ancient Tyre, and even of Italy, (anterior to the coming of the Romans,) conversed.

The Bible a Closely-connected Whole.

This will appear by comparing the first three chapters of the Bible with the last three.

Luther said, "The Bible is like a ring, which, if broken in one place, would no longer be perfect." From the beginning to the end, this ring is so closely connected, that, as in all the works of God, so here, the secret harmony, wonderful design, and consummate wisdom of the Book of God commend themselves to the inquiring and devout reader of the

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Holy Scriptures. Throughout the whole Bible there prevails a punctual and measured order in everything; so that the attentive reader discovers everywhere the same spirit, and the same design, though the books were written by various authors, and at different times.

Let us now direct our attention to the opening and concluding chapters of this blessed Book, and see how they reflect each other, and refer to one another. Christ is the beginning and the end of the whole.

In the first three chapters everything proceeds from eternity; and in the last three, everything is lost in eternity. In Genesis (chap. i.) Moses describes the first creation of heaven and earth. In Revelation (chap. xxi. 1, &c.) St John presents to the view of hope a new heaven and a new earth. As in the first creation, before the fall, all was harmony and beauty; so, in St John's vision, the enhanced and eternal harmony of all things appear, to the eye of faith, before our wondering minds.

According to Moses, (Gen. i. 3,) light shone out of darkness, and God divided the light from the darkness. In St John's vision, after the eternal separation of both, a new and eternal light shines out of the preceding nights of tribulation: however, without the former alternation of day and night; for there will be no longer a rising and a setting sun. God himself will be the light of the new Jerusalem, and the Lamb will be the light thereof, (Rev. xxi. 23.)

In the first creation, as in the latter, upon the words, "It is finished," "It is done," there follows a Sabbath, when God will rest in His works, as they will rest in Him. That which took place, according to Gen. ii. 1–3, on the seventh day, will take place, according to Rev. xi. 15–17, under the seventh trumpet. Both at the beginning and at the end of the Bible mention is made of the sea; but, Rev. xxi. 1, it is said of the latter, "It is no more." In its stead, we read of a sea of glass.

As the first man was created "in the image of God, and after His likeness;" so redeemed man will be renewed into the image of God—will have the glory of God, and reflect it, both in his bodily and mental endowments, (comp. Rev. xxi. 9–11.) God will again dwell with man, and reveal Himself to him in Christ Jesus as He never did before. Among all God's intelligent creatures, man is most intimately related to Him, and he is the most highly favoured. This is declared by the great voice from heaven (Rev. xxi. 3) "saying, Behold, the tabernacle of God is with men, and he will dwell with them, . . . and be their God."

Gen. i. 28 informs us of the original design of God with man. Rev. xxii. 5 tells us that the redemed shall reign with Christ over all created existences, as a royal priesthood, for ever and ever. The thousand years' reign with Christ, during the millennium, is a prelude of this.

The first Paradise, with its tree of life and its stream, refer to the new Jerusalem, with its tree of life and a living stream in the midst of it. And as there was a cherub to guard the entrance of the earthly Paradise after man's fall, so has the holy and eternal city an angel at

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each of the twelve gates. As no creature but man ought to have entered the first Paradise; so it is said, "There shall in no wise enter into the new Jerusalem anything that defileth, neither whatsoever worketh abomination, or maketh a lie."

Moses tells us that the bride of the first Adam was prepared by God himself, and presented to him, in Paradise; so saw St John the bride of the second Adam come down from God out of heaven, in the holy city, new Jerusalem, adorned as a bride for her husband, of whose flesh and bones she is, as Eve was from Adam.

As man in Paradise was to have eaten of the fruit of the garden only, so shall he also eat twelve manner of fruits of the tree of life in the heavenly city, (Rev. xxii. 2.) And as before the fall no mention is made of the vicissitudes of the seasons, especially winter; so will there be nothing more of this kind in the eternal state.

Adam, by his disobedience, lost his power over the tree of life. St John says, "Happy are those who keep his commandments, that they may have power over the tree of life, and may enter in through the gates into the city," (Rev. xxii. 14.)

As our first parents were clothed by God in the typical garments of salvation; so are the saints adorned with the robes of Christ's righteousness there. The second death will commence then for the obstinately disobedient, as the first death after the fall. The picture, however, which Moses gives us of the first death is far surpassed by the description of St John of the second death. Moses deduces all misery from the fall occasioned by the serpent; but St John shews us how that serpent, the devil and Satan, will at last be for ever removed, and cast into the lake of fire. And as (Gen. iii. 15) the destruction of Satan is *declared*, so we see it *fulfilled* here. And, what is most consoling, there will be no more possibility of a fall: "There shall be no more death, neither sorrow nor crying, neither shall there be any more pain: for the former things are passed away."

In the physical new creation of the world we behold the fulfilment of God's declaration in Rev. xxi. 5. All that is lovely, beautiful, and glorious, and contributes to the happiness of man now, and advances the honour and glory of God, will shine with renewed splendour, and eternal freshness, in the new heaven, and on the new earth.

In this manner the three last chapters of the Bible shew us everything in a renewed form, and in eternal glory, the loss of which we deplored in the three first chapters of it. Who can read these concluding chapters of the book of Revelation, and not be strengthened in his hope regarding the entire new creation and renovation of all things?

Let us learn hence the great importance of keeping inviolate every book of the Bible. "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works."—*Translated from the German, from the late Dr Henry Richter's "Comments on the Old and New Testament."*

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Royal Funerals.

ALEXANDRIA, *Jan.* 26, 1863.—I have been a witness in this country to the end of more than one of its rulers, and there is nothing, therefore, to surprise me in the fact that, whether on the part of the Government, or on that of the people, there was no attempt in any shape to make the slightest demonstration of respect for the memory of the late Viceroy. "It is the custom of the country," is the answer given to wondering strangers, and I must confess that I can offer no better explanation. The Viceroy of Egypt lives in a state of luxury and magnificence scarcely surpassed at any court in the world; but, on the other hand, it is no exaggeration to say that the poorest of his subjects is followed to the grave with greater appearance of decorum. Between the moment of death and that of rejoicing for the accession of a new ruler there is no interval of mourning. The court of the deceased Viceroy is then and there broken up, and all turn their backs upon the body literally before it is cold, intent upon nothing but to be among the earliest to offer their congratulations to his successor. The funeral is, meanwhile, left to be conducted as it may, and the ceremony is remarkable for nothing but its poverty and its precipitate haste. And thus also it has been in the case of Said Pasha. As I have already remarked, it is the custom of the country; but it is a custom that jars upon the feelings of a stranger.

Samaritan Pentateuch.

THE Rev. J. Mills read a paper "On a Manuscript Copy of the Samaritan Pentateuch," which he exhibited. Mr Mills had remained for some months with the Samaritans at Nablus, in 1860, and being the first non-Samaritan ever allowed to examine the celebrated scroll believed by them to be written by Abishma, the great-grandson of Aaron, gave a brief description of that manuscript. The one he exhibited to the meeting was kindly lent him by Annam, the present Samaritan priest, and which he is now collating with the Hebrew text, and also with the Samaritan text as published in Walton's Polyglot, with the view of its being published. It is a manuscript of the fourteenth century, transcribed from the original scroll for the private use of Tabiah Ben Itschak, a priest of Nablus, as stated by the scribe at the end of the manuscript, and which has been ever since preserved in the priest's family. Mr Mills dwelt at some length on the peculiar characteristics of the Samaritan manuscripts of the law, and the uncommon accuracy with which they are copied. The diacritical signs made use of in the manuscript were described; and having pointed out its various divisions, and discussed its documentary character, the paper concluded with an exposure of Gesenius's Essay on the Samaritan Pentateuch—the reckless assertions made by that great lexicographer, for the purpose of damaging the character of this class of manuscripts. Several fragments of ancient Samaritan manuscripts were also exhibited to the meeting.

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The "Last Days."

The whole flux of time, from the *first* to the *second* coming of Christ, is called "the *last days.*" The prophets foretold of an astonishing change that should arrive in the Church and in the world: that the ceremonial law should be abolished when the Messias, the substance of it, and perfection, was come, and a new covenant be immutably established in the Church till the final expiring of time. In this sense the apostle speaks to the Christians in the first age of the Church: "Now all these things happened unto them for ensamples: and they are written *for our admonition on whom the ends of the world are come,*" (1 Cor. x. 11.) Now, in the division of time—this being the last part of it for the duration of the world—the second coming of Christ is represented as near. The *last glass of time was turned up at the revelation of the gospel by the Son of God.* And now the last sands are running; and when 'tis out, it shall never be turned more.—*Bates' Funeral Sermon on Benj. Ashurst.*

Recent Discoveries at Jerusalem.

On Friday week, a very interesting lecture was admirably delivered at the Royal Institution, Albemarle Street, London, on "Recent Discoveries at Jerusalem," by the Rev. George Williams, of King's College, Cambridge. The lecturer commenced by stating that the principal interest in the discoveries of Signor Pierotti consisted in the remarkable confirmation they afforded of the old received views of the topography of Jerusalem, as regards the most important sites associated with its ancient history; more particularly such as related to the Temple, and the contiguous fortress of Antonia. These discoveries had recently been confirmed, in all material points, by the Count de Vogüé and Mr Waddington. Mr Williams gratefully accepted all Signor Pierotti's statements, and thought it impossible to over-estimate the importance of the facts brought to light by him; although he differed from him in many of his inferences and conclusions. He should, therefore, put his own interpretation on Signor Pierotti's discoveries, and point out their significancy according to his own views. The lecturer then read the account of the wonderful water-works connected with the Temple, from Aristeas, who visited Jerusalem during the time of Ptolemy Philadelphus; and whose more detailed statement fully corroborated the shorter notices of more ancient writers, concerning the provision made for the various requirements of the temple worship. He then referred to the suggestion of Professor Willis, who was the first to identify the existing cave in the sacred rock, under the dome of the Moslem mosque, with the drain and cesspool of the Jewish altar;

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and he shewed how entirely the recent discovery of the various aqueducts, cisterns, and sewers corroborated this view, and further illustrated the language of the Mishna with reference to the arrangements of the Levitical ritual. As it would be impossible to do justice to this part of the subject without the help of diagrams, it must suffice to say that the network of drainage underneath the platform of the sacred enclosure, which is all executed in the live rock, is as complete as it was in the time of the Hebrew Commonwealth, and that these rock-hewn passages have been traversed in all directions by the fearless and indefatigable explorer whose important work has been long announced, and will, we trust, be published in the course of the season. Mr Williams next directed the attention of the meeting to a subterranean passage, which leads from the eastern gate of the temple enclosure, and towards the north-west angle of the area. This he believed to be the secret passage which Herod is said to have made, for the purpose of connecting the fortress Antonia with the eastern gate of the *inner* temple, according to the present text of the Jewish historian. The lecturer, however, explained that there were great difficulties connected with this statement as it stands, and shewed that the alteration of one letter in the text—reading ἔξωθεν for ἔσωθεν—would bring the passage into exact agreement with existing phenomena, as well as with what the nature of the case seemed to require. This subterranean passage, which is of great importance for determining the position both of the eastern gate of the temple area, and also of the fortress Antonia, has unhappily not yet been traced along its whole length. But as far as its direction has yet been determined, it confirms the hypothesis, that the fortress stood entirely outside the area of the present mosque. Mr Williams next explained, consistently with this hypothesis, an angle of massive masonry embedded in the rock towards the north-west corner of the enclosure, where the traces of a great work performed by the Jews under Simon Maccabæus, are still to be seen. Lastly, the lecturer brought under the notice of the audience a stupendous subterranean gallery, partly cut in the rock and partly constructed of massive masonry, which extends from the north wall of the enclosure, near its north-west angle, for a distance of two hundred and twenty-four feet, passing under the Via Dolorosa. It is twenty-two feet wide, twenty-nine feet high, and has passages leading out of it on both sides, and doors, now blocked up, in the side walls, and also at the end, where it joins the solid rock of the north enclosure, at a depth of twenty feet below the surface. This last-named door Mr Williams believes to be the entrance to Herod's subterranean passage to the Golden Gate, already referred to; and that the vault itself was a covered way of communication from one part of Antonia to the other; and very probably the scene of the tragic murder of Antigonus by his brother Aristobulus, recorded by Josephus to have taken place in one of the dark subterranean passages of the fortress. The discovery, at no great distance from the vault, of the side portal of the great arch, commonly known as the arch of the "Ecce Homo," leaves no doubt that this was

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indeed an ancient Roman gateway; and so confirms the hypothesis that this was the site of the Antonia; for this Roman gateway could have been nothing else than the entrance to that fortress from the city. And thus we arrive at the remarkable and interesting fact, that the house of the Turkish Pasha, and the barracks of the Turkish troops, now occupy the same position as the official residence of the Roman Governor and the quarters of the Roman garrison at the period of the Gospel narrative.—*Guardian.*

Correspondence.

To the Editor of the "Quarterly Journal of Prophecy."

SIR,—One of your correspondents, in the January number of your *Journal*, signing himself Συνεργὸς, I observe, takes exceptions at my suggested notes on Matt. xxiv. 15, and asks for proofs for my applying our Saviour's words in that passage, *not to the Christian Church, but to a temple of the Lord to be built by the Jews at Jerusalem.* Next, it appears that he cannot understand *how I can affirm that the "abomination of desolation" seems to imply nothing less than the setting up of an idol in "the holy place,"—i.e.*, in the temple of the Lord.

These, I believe, are the points of exception of Συνεργὸς.

In order to answer these points fully, would lead to inquiries into different views of unfulfilled prophecy, which are held and defended by some with great tenacity. For such inquiries, however, I have neither leisure nor inclination, being afraid that your correspondent would not agree with me on other points, if I may judge from his expressed opinions.

Enough for me to say in reference to Popery—which Συνεργὸς holds in *just* abhorrence—that I believe it to be an emanation from the bottomless pit, and, as such, incorrigible. We speak of the system, not of the men who are deluded by it. And I consider it a masterpiece of Satan, who from the beginning has imitated Christ. Not to go beyond the New Testament dispensation: Christ came to preach "the kingdom of God," "the kingdom of heaven," a universal reign of "righteousness, peace, and joy in the Holy Ghost." The devil, through the impostor Mohammed, attempted to set up a similar kingdom, in which, however, *not righteousness, but unrighteousness*, has reigned so far as it has spread; *not peace, but the sword*, and not *joy, but sorrow* to this day. Christ came to form a universal Church, of which He himself is the living and glorified Head. The devil, through the Roman apostasy, or Popery, has wonderfully succeeded in establishing a Catholic Church—a caricature, however, of the Church of Christ—which that enemy, notwithstanding his powerful agency employed to destroy and exterminate, had to suffer and witness its extension over the habitable globe. Popery is "the mother of harlots," which implies that she has daughters; alas! many among all the so-called Christian churches everywhere. But Popery, with all belonging to that system, will be destroyed at last by *her own children.* The ten allied kings of the beast, "ascending out of the bottomless pit," (Rev. xvii. 8,) will execute this judgment. (See ver. 16, 17 of this chapter.)

The Pope, therefore, *in his present character*, while he, as Antichrist, *is not the beast*, (Rev. xi. 7, xiii. 1, 2, xvii. 8, 11, in the latter passage of which he is called "the eighth, and is of the seventh," &c.,) but will, perhaps, appear as

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an ally of it, under the character of "the false prophet," (chap. xiii. 11,) which evidently denotes an ecclesiastical power; as such he may be continued. And in this character he will commit greater abominations than ever, (chap. xiii. 12–17.)

Having thus given my opinion of Popery, and expressed my view of the Pope as *the* Antichrist, allow me now briefly to answer those points which Συνεργὸς refers to.

Before all things it must be observed, that Dan. ix. 27 (to which passage our Saviour's words, Matt. xxiv. 15, seem mainly to refer) applies to God's ancient people the Jews. "The holy place," therefore, in which this "abomination of desolation" is to stand, doubtless must mean their temple. And as they have no temple at present, and the *final* accomplishment of this prophecy is yet future, it must mean the temple to be built, according to the description of the prophet Ezekiel. The prophet Daniel pleaded and prayed, and presented confessions and supplications before God, on behalf of his *own* people; the Christian Church, as such, never appears to have entered his mind in his prayer. And the gracious answer which God vouchsafed to him has no reference to the Christian Church in any way. The events, therefore, made known to the prophet can have no other application than to his *own* people. For instance, in ver. 24 he is told of "seventy weeks that are determined upon his people, and upon his holy city." These seventy weeks are properly "seventy sevens." The Hebrew words are, שָׁבֻעִים שִׁבְעִים. They denote, therefore, weeks in which a day is a year.

1. In ver. 25, seven weeks are mentioned, in which "the street and the wall shall be built," &c.

2. In ver. 26, the time is foretold when "the Messiah should be cut off," or die; in sixty-two weeks after the above seven.

3. In the same verse, "the people of the prince," &c., are mentioned, or the Romans, "who shall destroy the city," &c.

Upon these sixty-nine weeks there follows an interval of unmarked length, during which the Jews would be scattered among the nations, "and Jerusalem trodden down of the Gentiles, until the times of the Gentiles be fulfilled," or "their fulness be come in." (See Luke xxi. 24; Rom. xi. 25.)

4. In ver. 27 we have the period of the covenant of the prince that shall come, expressed in the text simply by the pronoun "*he*." This period embraces the last week of the seventy, or seven years. This prince will prove the Antichrist, κατ' ἐξοχὴν, or "the little horn," Dan. vii. 8, xx. 21, xxiv. 26; and "the wilful king," chap. xi. 36–39; and "the beast," Rev. xi. 7, xiii. 1, 2, &c., xvii. 8. Now, this monster of iniquity, endowed with Satanic power in the highest degree, will become the great tormentor of God's ancient people, because they, alas! will own him at first as their Messiah, (John v. 43;) but many will be brought to repent of their sin and folly, and reject him. This will bring him upon them with his armies, and occasion the great tribulation spoken of in Dan. xii. 1, and by our Lord in Matt. xx. 21, 22. (Comp. Zech. xiii. 8, 9, xiv. 1, 2.)

We must likewise take into consideration, that the Lord spoke especially of the Jews in Matt. xxiv. 15–22; and in the parables, Mark xiii. 14; Luke xxi. 20. In all these passages allusion is made to Dan. ix. 27.

"The holy place," in which this "abomination of desolation" is to be set up, can hence be no other place than the temple of God at Jerusalem. This place was once honoured by His manifested presence; and little as God can own or recognise the worship which the Jews may offer there in unbelief, whether in times past or future, yet the place is that which God looks upon as one with which His own honour is greatly connected; it is *the holy place* still. An abomination in Scripture language signifies an idol, as the Hebrew

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word, שִׁקּוּץ, also denotes. (See Gesenius on this word.) On this very account God brings in desolation. This idol appears to be set in some most conspicuous place. כְּנַף, (wing or pinnacle) shews this. Hence it is called "the wing of abominations." These facts at once demonstrate *the place* of the abomination, as well as *the peculiar thing* by which it is to be occasioned. (See Tregelles on Dan. ix. 27; comp. also Olshausen and Stier on Matt. xxiv. 15.)

Dan. xi. 37–39 implies the same idol god. This obscure passage becomes plain by turning to Rev. xiii. 14, 15, where we read of an image being made to the beast, to which the false prophet will give life, (πνεῦμα;) and this will be set up, according to ver. 13, as an object of worship, in agreement with the above passage of Daniel; because the beast cannot be present himself everywhere. Apparently this image will be multiplied. We have a preliminary in the effigy of the persecuting Roman Emperors, who demanded of the primitive Christians to worship them by bowing to their effigy, and to curse Jesus Christ. An instance of this we have in the account of the martyrdom of Bishop Polycarp.

The beast, as the complete counterpart or antetype of these cruel potentates, and the very out-birth of hell, will act in a similar manner. And the Jews, having built the temple, foretold and minutely described by Ezekiel, *prior* to the coming of the Lord Jesus Christ, in a state of unbelief, will receive this image, having acknowledged the beast as their Messiah, (see John v. 43,) and have it placed in their temple as an object of worship. In this way the "abomination of desolation" will be set up in the "holy place," and the temple of God be defiled. But at the coming of the Lord these abominations will be removed, the temple cleansed and sanctified, (indicated in Dan. xii. 11, 12,) and the Jews nationally coverted to Christ, (Rom. xi. 25;) and thenceforth the temple will not be defiled any more, as Συνεργὸς rightly concludes by quoting Ezek. xxxvii. 23, xliii. 7. From that time forward the Jews will be the highly blessed people of God, and be a universal blessing to the world, (Rom. xi. 15.)

In proof of this numberless passages might be adduced, did we not fear to encroach too much upon your space. I have studied brevity in answering the points in question, but hope that sufficient Scripture proofs have been brought forward to convince Συνεργὸς of the truth of the suggestive notes on Matt. xxiv. 15. J. A. J.

KENSINGTON, LONDON, *Jan.* 13, 1863.

To the Editor of the "Quarterly Journal of Prophecy."

NORTH TERRACE, CAMBERWELL, *April* 2, 1863.

DEAR SIR,—Without entering directly on the interesting subject of the coming of the Lord *for* or *with* His saints, which presents so great a difficulty to many students of prophecy, there is one subject to which I think sufficient attention is not paid—namely, the additional light which is thrown on the whole subject of the day of the Lord by the book of the Revelation of Jesus Christ. Had the Church been fully and completely informed on the subject before this revelation was given, then the gift had been useless. It appears to me that, exactly as in Isaiah lxi. we find "the acceptable year of the Lord," and "the day of vengeance of our God," only separated by a comma, although nearly two thousand years have intervened; so, many events which are divided in the book of the Revelation appear consecutive in the Epistles. I would notice especially the last chapter of the second epistle of Peter, which is considered by many as decisive against a millennium

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before the *great* change in the physical state of the earth takes place. So, most probably, it appeared to the apostle, and so no doubt it appeared to the persons who divided the Bible into chapters, for it makes all the difference if we read the first verse of Rev. xxi. in connexion with the previous chapter. We then have the conclusion of all the information which has been given us concerning the end of all things, corresponding with 1 Cor. xv. 28. It is, indeed, a spreading out of 2 Peter ii, but gives information which the apostle had not, and therefore could not give. The introduction to the book of the Revelation shews out my meaning: "The revelation of Jesus Christ, which God gave unto him, to shew unto his servants the things which should shortly come to pass." Thus, while there can be nothing contradictory between the several statements in the epistles and the book of the Revelation, the latter is the fuller explanation of the former, especially as regards times and seasons. Begin Rev. xxi. at ver. 2, and you have plainly the state of the saints with their Lord during the millennium, and probably for ever; but if you begin chap. xxi. as a separate subject to that in chap. xx. you cause inextricable confusion. The millennial state is one in which there is sea, the earth is not there purified or restored, and the kings of *the earth* bring their glory and honour to the gates of the new Jerusalem. The purification by fire takes place of course after the rebellion, Rev. xx., and after the general judgment.

It appears to me that Rev. xiv. shews events as they follow each other:—

Rev. xiv. 1-5. The Church complete.

Ver. 6, 7. Observe the change in the gospel message, the hour of judgment come.

Ver. 8. The fall of Babylon.

Ver. 9, 10. Warning against the beast. Compare Rev. xiii ; Rev. xvii. 16-17.

Some gain the victory over the beast, but they suffer martyrdom, Rev. xv.

Rev. xvi. The woes which follow the kingdom of the beast, which is established after the fall of Babylon.

Rev. xvii. An account of Babylon, that evil power which has mimicked the truth of the gospel and brought Christendom to the state described Rev. xviii.

Now return to the beginning of chap. xiv., and compare it with Rev. xix. 7-9. Then at Rev. xix. 11, these come forth with their Lord to the final overthrow of all evil, the great enemy is chained; and rapidly are given—

The first resurrection;

The millennium;

The close of the millennium;

The general judgment;

The new heavens and the new earth, to the close of Rev. xxi. 1.

Such appears to me to be a sketch of the events which will transpire in their order, and with this we may be sure all that was previously revealed will agree, making due allowance for the *increase* of light given in this subsequent revelation.

I send these few remarks, dear Sir, in the hope that you will express far better than I can do the unusual importance there is in seeing in this last revelation further light than was given to the first disciples, and to us by them in the epistles.—I am, dear Sir,

A Constant Reader
Of your valuable Journal of Prophecy.

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Poetry.

OUR BATTLE.

Intrabimus post omnia
Devicta mundi prælia
Carnis soluti vinculis
Vitae perennis Sabbatum.
Old Latin Hymn.

How goes the fight with thee?
The life-long battle with all evil things?
Thine no low strife, and thine no selfish aim;
It is the war of giants and of kings.

Goes the fight well with thee?
This living fight with death and death's dark power?
Is not the stronger than the strong one near;
With thee and *for* thee in the fiercest hour?

Does it grow slacker now?
Then tremble; for, be sure, thy hellish foe
Slacks not; 'tis thou that slackest in the fight;
Fainter and feebler falls each weary blow.

Dread not the din and smoke,
The stifling poison of the fiery air;
Courage! it is the battle of thy God;
Go, and for Him learn how to do and dare!

What though ten thousand fall!
And the red field with the dear dead be strewn;
Grasp but more bravely thy bright shield and sword,
Fight to the last, although thou fight'st alone.

What though ten thousand faint!—
Desert, or yield, or in weak terror flee;
Heed not the panic of the multitude;
Thine be the captain's watchword,—Victory!

Look to thine armour well!
Thine the one panoply no blow that fears;
Ours is the day of rusted swords and shields,
Of loosen'd helmets and of broken spears.

Heed not the throng of foes!
To fight 'gainst hosts is still the Church's lot.
Side thou with God, and thou must win the day;
Woe to the man 'gainst whom hell fighteth not!

Say not the fight is long;—
'Tis but one battle and the fight is o'er;
No second warfare mars thy victory,
And the one triumph is for evermore!

NOTICE.

All readers of this Journal are most earnestly besought to give it room in their prayers; that by means of it God may be honoured and His truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp unbrotherly disputation.

BALLANTYNE AND COMPANY, PRINTERS, EDINBURGH.

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THE QUARTERLY

JOURNAL OF PROPHECY.

OCTOBER 1863.

Art. I.—CHRIST'S SECOND COMING, AND THE REVELATION OF THE MAN OF SIN.

NOTES ON THE 1ST AND 2D CHAPTERS OF THE 2D EPISTLE TO THE THESSALONIANS.

It was about the year 53, A.D., that Paul, with Silas, on his second missionary tour, visited Thessalonica. (Acts xvii. 1, &c.) "And Paul, as his manner was, went into the synagogue of the Jews, and three Sabbath-days reasoned with them out of the Scriptures," and shewed them that Jesus of Nazareth was the Messiah.

The happy result of this visit was, that a little church was formed there, consisting both of Jews and Greeks. This may serve as a proof of the irresistible power of the Word of God, whenever faithfully preached and applied to the heart and conscience. It is thought that the devout Greeks, and some of the chief women, who became obedient to the faith, as the fruit of Paul's preaching, were proselytes, and came therefore in a manner prepared for the reception of Christ as the Messiah. The Apostle's manner of reasoning with them out of the Scriptures, may likewise account for his bringing before these newly-converted people, not only *the first coming of Christ to suffer and die for our sins;* but also *His second coming to reign as "King of kings, and Lord of lords."* For, in none of his other epistles, do we find the subject of Christ's second coming so constantly referred to, and so especially treated, as in the Epistles to the Thessalonians. And these

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were the very first epistles that he wrote. In the first, there is not a chapter in which there is no mention made of our Saviour's second advent. And the two first chapters in the second epistle are entirely taken up with this important subject. The reason which induced the apostle to write this second epistle so soon after the preceding, were some reports that his first epistle had not fully removed their difficulty with regard to Christ's second coming. The apostle found it needful to express himself more decisively, in reference to the *nearness* of that event; because a disorderly conduct resulted from their erroneous views. (Chap. iii. 11.)

They seemed to say, "If Christ's coming is so near, why should we toil and labour, and spend our time for nought?" To counteract this disorder, the apostle had to admonish them sharply. (Chap. iii. 12–14.)

The great object of St Paul in this epistle is to exhort his beloved Thessalonians to be in constant readiness to welcome the Lord at His appearing; and to endure patiently the persecution and tribulations of their enemies, in certain hope of a sure reward and everlasting blessedness at the appearing of our Lord Jesus Christ.

This epistle is of great importance in our own times, in which the apostasy from the faith is so very marked, and becomes daily more general. Therefore, the manifestation of "the man of sin, the son of perdition," cannot be far distant. The account which the apostle gives us of the events that are to precede and accompany Christ's second advent are nowhere stated with more clearness, not even in the Book of Revelation, than in the two first chapters of this epistle. We are, therefore, with thankfulness, to make good use of what is offered to us here, particularly as we see the day approaching.

Chapter I.

I. The Apostle's joy at the growth in faith and love of his beloved Thessalonians, (ver. 1-4.) II. Comfort under their tribulation in the prospect of the coming judgment of their persecutors, and their own glorification, (ver. 5-10.) III. Intercessory prayer of the apostle, in the prospect of it, (ver. 11, 12)

As in the first epistle, so here, the apostle thanks God for the growth of their faith, and their love to one another. And thereby he encourages this suffering but prosperous church, by pointing to the blessed fruit which their faithful endurance will exhibit at the revelation of Jesus Christ to usher in His kingdom of glory.

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The persecutions of saints, says a sainted author, are sure premonitory signs of the coming judgments of God. In His righteous judgment God hardens the ungodly, and suffers them to persecute His children; whereby, however, His own are purified and "made meet for the inheritance of the saints in light," and the persecutors ripen for a fearful condemnation.

It is probable that the persecutions, which drove the apostle away from Thessalonica, continued for some time against the believers. But let us learn here the power of the Word of God in sustaining and fitting those under persecution only for a higher degree of glory. St Paul was greatly comforted by the faith and love of this church amidst his own varied sufferings; and he held them up as an example among other churches. (1 Thess. i. 7; ii. 19.)

It must be observed that faith, in ver. 4, does not merely denote that general belief in the gospel as in ver. 3; but that *unshaken confidence* in the Lord under persecution which cannot be affected by any conflicts and trials whatever. This faith honours God, and is therefore so precious in His sight, and will never be disappointed.

Ver. 5–10.—In these probationary trials of faith and patience, the apostle sees comfort for his beloved Thessalonians; because they were thereby rendered meet for the kingdom for which they also suffered. Not that we can render ourselves worthy of the kingdom of God by our patient suffering in the way to it; but it is the order of God that those who would reign with Christ must also suffer with Him. (2 Tim. ii. 11, 12; comp. Rom. viii. 17.) The great enemy likewise has to be silenced by the patient endurance of God's children, in his accusations against them before God. (Rev. xii. 11.) But, as after the dark clouds of a summer's storm the sun shines with renewed beauty and strength; so after the trials of this present state, Christ, as "the sun of righteousness," will arise and enlighten our darkness, and translate us into His kingdom and glory.

Ver. 5 and 6 teach us *the evangelical doctrine of suffering for religion's sake.* Patient endurance under persecutions, and a readiness to seal our witness to the truth even with our blood, are sure signs of the reality of our Christian profession, and mark us as heirs of the kingdom of heaven. As in the whole course of the history of this world, God has shewn Himself as a God of justice; so He will shew Himself in the coming of Christ. Then it will appear that "there is a difference between him that serveth the Lord, and him that serveth Him not." The θλίβοντες will then be rewarded with θλίψις; and the θλιβομένοις with ἄνεσις.

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The coming of Christ, in ver. 7, is His premillennial advent, when He will be manifested to this world as its Lord and Judge. The expression *μεθ' ἡμῶν*, evidently refers to the apostle and his fellow-labourers, who were in the same suffering situation with the Christians in Thessalonica. They, however, being fully assured of their interest in the kingdom of God, simply called upon these persecuted saints to follow their example.

The angels have been attending the birth, resurrection, and ascension of our blessed Saviour, and they will attend Him at His second coming. They are the messengers to execute His commands, and are particularly employed in the affairs of His kingdom.

Ver. 8.—"In flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ." The fire here denotes the wrath and curse of the Almighty against the condemned. Abused love will turn into wrath. (Rev. vi. 16.) It reminds us at the same time of Mount Sinai. (Ex. xix. 18; Heb. xii. 18.) There we have the law, here the execution of punishment with fire. Those upon whom this judgment will be executed are two classes—*first*, those who, through their own neglect, know not God, (Rom. i. 18–20;) and those who have not got possession of the gospel or of the truth, when it was within their reach, be they Jews or Gentiles. *Secondly*, those who possess the Word of God, or the unbelieving and hard-hearted professors of the Christian religion, who make no use of it; and who, being blinded by the god of this world, despise the love, the mercy, and compassion of the Lord, as, alas! so many do! In this passage, therefore, the Lord is represented as the righteous Judge of those who *might* have known God; and of those who, being in possession of the gospel, *did not obey it, nor value its precious promises.* But, as alluded to, this is not the last judgment spoken of, (Rev. xx. 11–15;) but the premillennial judgment recorded. (Rev. xix. 11–21.) For, all that do *not* believe in God as revealed in Christ, and consequently are not *in* Christ, will join antichrist, who, together with all his followers, will then meet his doom. (Rev. xix. 20, 21; comp. xiv. 8–11.)

Ver. 9.—This passage acquaints us with the *fearful character* of the punishment which will overtake all who adhere to antichrist. What a contrast to the temporal sufferings of believers! Nowhere else in the Bible have we a similar declaration, expressive of the terrific mode of the punishment of the ungodly. "Everlasting destruction from the presence

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of the Lord, and from the glory of His power." The term employed here in the original, "ὄλεθρος αἰώνιος," has no parallel in the whole New Testament. Mat. viii. 12, xxv. 30, are the only passages which are similar to it. "The presence of the Lord" denotes His all-manifest majesty, which will be overwhelming to the condemned; they will have to flee from it. (Comp. Rev. vi. 16, 17; Is. ii. 10-19.) It will be insupportable to them. For, if we would see the Lord as He is, we must be like Him. (1 John iii. 2.) "The glory of His power," seems to signify His irresistible might and authority, which He will display in judging His enemies. For the reign of grace will then be at an end, and justice will occupy the throne. This event has evidently been before the mind of the Psalmist, when he prophetically exhorts the kings and judges of the earth, saying, "Kiss the Son lest He be angry, and ye perish from the way, when His wrath is kindled but a little." Oh, that men would consider their latter end, and see how frail they are!

Ver. 10.—Here we have the *bright side* of our Saviour's second advent; and oh, how glorious the contrast to the foregoing! Christ is to "come to be glorified in His saints, and to be admired in all them that believe." Oh, what a blessed change in their experience! *Now* despised, reviled, and their name cast out as evil; *then* dignified, and their brow encircled with the glory of the Redeemer! *Now*, "they are dead:" dead to this sin-polluted earth; *then* "they shall appear with Christ in glory." *Now*, they are encompassed with infirmities, and defiled by sin; *then*, "they shall be like Him, and see Him as He is." Oh, what bliss—what happiness, and glory, awaits thee, thou now tempest-tossed, and may be persecuted, believer! Let thy mind dwell on these glorious realities, and take comfort from the words of the Psalmist, that while "weeping *may* endure for a night, joy (*as a certainty*) cometh in the morning." How kind—how loving and gracious, is our blessed Saviour, in assuring us by His holy apostle, "I will be glorified in my saints, and admired in all them that believe!" He will be glorified before all the assembled multitudes, by what *He* has done *for us;* and by what *He* has wrought *in us.* His image, implanted in His own, will be the cause of "His being glorified in His saints, and admired in all them that believe." When He shall make known the hidden glory of His people, and discover their being the temple of the Triune God, and lead them as trophies into the mansions of bliss and glory, then will awaken the admiration and wonder of the whole creation; and this will redound to the honour and glory of the

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Lord himself, (ver. 12.) Finally, the apostle assures his beloved Thessalonians of his intercessory prayer, that the Lord would count them worthy of this calling, or bring the work of faith in them to a glorious issue. This the Lord himself had to accomplish in them by His Spirit, thereby "fulfilling all the good pleasure of His goodness," and rendering them meet for the glory in store for them.

Ver. 12.—In this passage the apostle refers back to verse 10, in order to apply to the Thessalonians what he there applied to all saints; and desires that the name of the Lord, or His manifested Being, may be glorified in them, and they in Him. The name of the Lord is glorified in our own glorification. His glory is our glory, and ours is His. We are to be "joint heirs with Christ." It is grace or favour to be enabled to glorify the Lord, as well as to become partakers of His glory. At His second coming the Lord will glory in us, and we in Him. O blessed day, come soon!

Chapter II.

I. Instruction of the coming falling away, or apostasy, &c., (ver. 1-12,) (a) Warning against a precipitate looking for the coming of the Lord. (ver. 1-3.) (b) Description of the antichrist, (ver. 3, 4.) (c) Preparation for his appearing, (ver. 5-7.) (d) The coming of the antichrist himself, (ver. 8-11.) II. Administering strength and comfort to the Thessalonians, in prospect of these coming events, (ver. 13-17.)

The Thessalonians had evidently erroneous views, not only regarding *the time* of Christ's second coming; but likewise concerning *the character* of His kingdom. In reference to *the time* of His advent, they had the impression that it was close at hand; and with regard to *the character* of His kingdom, they seemed to conceive of it as a greatly enhanced and universally extended state of things from the present upon this earth. Perhaps somewhat similar to what many Christians in our days hold, that, by the spread of the gospel, we are gradually gliding into a millennial state of peace and happiness, and thereby overlook the approaching crisis, and the conflict of the Church of Christ with the powers of darkness. Therefore, the apostle informs this Church, in reference to these points, by declaring prophetically that there would come a great falling away from the faith; and that a power would rise that would exalt itself above all that is called God. And this dreadful power he represents, as gradually arriving at a marvellous height of power, till Christ, at His second coming, will bring it

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to a sudden and fearful end. In its first stage, this mystery of iniquity was in operation in the days of the apostles. (1 John ii. 18–22; see also verse 7 of this chapter.) With the rise of Popery this apostasy began; and with more or less extended sway, this power has been tyrannising over Christendom ever since. And it will proceed, till, under the great concentrated antichrist, or "the man of sin," all this infernal host will be destroyed by the Lord himself at His glorious appearing, (ver. 8; Rev. xix. 20, 21.)

The expression, "*by* the coming of our Lord Jesus Christ," &c., in verse 1, ought to be rendered, "*about or concerning* the coming of our Lord," &c. The Greek is, ὑπὲρ τῆς παρουσίας, κ.τ.λ. This rendering improves the sense and clearness of the passage.

Ver. 2. The apostle evidently received information that some members of this church pretended to have Divine revelation, as that the day of the Lord was at hand. Likewise, they seemed to infer from what the apostle himself said on this subject, while with them, that this event was near. This unfounded supposition led to great irregularities, so that, according to chapter iii. 10, 11, some abandoned their ordinary occupations, and indulged in idle and sinful habits. To correct these things, the apostle entreated them "not to be soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ was at hand." He alludes to three things, which were seemingly urged by the agitators of this question, and guarded them against either. In matters referring to future events, we must be particularly careful not to indulge in speculations, or in building systems upon what *this or that* learned man may have advanced; but we must ground our views upon the Word of God, taken in its obvious, grammatical, and literal sense. If a neglect of these led to such irregularities among believers in the Church at Thessalonica, how much more serious must it be in our own days, when there are so many instances where writers on prophecy advance opinions, and defend views, which rest on anything rather than on the plain, literal declarations of the Word of God. Our Saviour implies it, that there would be great excitement in regard to His second coming, when He says, "Then if any man shall say unto you Lo, here is Christ, or there; believe it not." (Matt. xxiv. 23.)

Ver. 3-8.—The apostle tells now his beloved Thessalonians not to expect the coming of Christ so near at hand, by stating that a fearful apostasy, and the revelation of "the man of sin," must precede that event. The apostasy here spoken of is

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more particularly described by the apostle in 1 Tim. iv; 2 Tim. iii.; 2 Peter ii. and iii., &c. Those who understand under the antichrist a collective person, confound the apostasy with the antichrist. The apostasy is a culmination of the antichristian spirit that has been in the so-called Christian Church from the days of the apostles. Every member of this apostasy is *an* antichrist; but not *the* antichrist. (1 John ii. 18-23.) The antichrist *κατ'ἐξοχήν*, will be the head or leader of this apostasy. There is great danger in confounding the apostasy with the antichrist, for we may then be led to acknowledge the *personal* antichrist, at least in the beginning, as Christ himself. For he will shew, at first, a great semblance of religion. In its last stage, this antichristian state will be legalized and enforced by law, and the gospel will be condemned. The antichrist is called "the man of sin," because he will manifest the greatest enmity against God that has ever been witnessed in this world. And he is called "the son of perdition," because he will not only be the instrument of the devil to precipitate multitudes into eternal misery, but himself will be condemned to the greatest torment and woe. (Rev. xix. 20.) "The man of sin" will be in existence *before* his actual revelation as the antichrist, or before "the dragon will give him his power, and his seat, and great authority." The rising up out of the sea of the *typical* beast (Rev. xiii. 1) was preceded by an apostasy of *superstition;* the ascending out of the bottomless pit of the yet future beast will be preceded by an apostasy of *unbelief*, or of infidelity. In *a typical sense*, all that is said of the beast out of the bottomless pit, or of the *personal* antichrist, (ver. 3 and 4,) is applicable to the beast that rose from the sea, or to the *collective* antichrist, with this exception, that in the *former* all the wickedness of the *latter* will be manifested in a highly concentrated and aggravated form, (ver. 9.)

As it regards the apostasy in the so-called Christian world, it must be observed by every believer in God's Word, that it has already developed itself to a fearful extent. We must not only look to what has been published, and is daily appearing in print, but notice the wide-spread latent scepticism and infidelity throughout Christendom. There is every reason to believe that the man of sin will soon be revealed. Let only, finally, governments lend their aid to this mystery of iniquity, and we shall have persecutions worse than in the dark ages.

In ver. 4, we have the description of this monster of iniquity. He will exalt himself above God the Father, and God the Son, (1 John ii. 22;) in fact, above the Triune God,

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or all that ought to be honoured by man. He will demand divine worship, to the exclusion of the sacred Three—Father, Son, and Holy Ghost. And thus will be acted out the infidel philosophic principle, started of late, which declares, that "the *consciousness* of the God *without* is the *reflection* of the God *within!*" He will present himself to the world as the true God-man. Egotism will arrive in the antichrist at perfection. And having secured universal submission to his laws, and adoration to his person, he will proceed to prohibit Christian ordinances—as baptism in the name of God the Father, God the Son, and God the Holy Ghost, together with Christian worship in its present form. "The temple of God," evidently denotes no Christian church, but a temple which the Jews will build at Jerusalem, according to the description found in Ezekiel, under the direction of the two witnesses. (Rev. xi. 3.) No Christian church is termed *ναὸς* in the New Testament scriptures; and the church of St Peter, at Rome, is anything but a temple of God. It was not built after the description given by God, as that in Ezekiel. According to Daniel ix. 27, antichrist will make a covenant with the Jews for one week—the last of the seventy, (Dan. ix. 24,) which, being prophetic, makes seven years; but the Jews being in part reclaimed from their alliance with antichrist, by the two witnesses, and returned to the God of their Fathers, (Mal. iv. 5, 6; comp. Zech. xiii. 8, 9,) he will come against them with all his host, take the city of Jerusalem, (Zech. xiv. 1-3,) and defile their temple, by setting up his image there as an object of worship (Matt. xxiv. 15; Rev. xiii. 14, 15.) And probably, during his stay at Jerusalem, he will seat himself there in order to be worshipped.

Ver. 5-7.—It is remarkable that the apostle should have instructed these young Christians in prophecies relating to antichrist, and events accompanying his appearance, when we know that he was but a short time among them. (Acts xvii. 1-3, 10.) These subjects are proscribed by not a few pious men in our days, as things which are rather calculated to disturb, if not to injure, people's minds, instead of being of any benefit. St Paul, however, was of a different opinion, as well as our blessed Lord and His apostles in general. In our days it becomes us, especially as watchmen over God's heritage, to point to the signs of the times as wonderfully coinciding with what is written. A *scriptural* statement of unfulfilled prophecies always will interest and benefit the hearers—will lead them to search the Scriptures, and make them inquire, like the Bereans of old, whether these things are so; and it

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will have the happy effect, not only to cause them to live in a state of expectancy, but to urge them to "set their affection on things above, not on things below."

Ver. 6.—"Ye know what withholdeth," (Gr., *τὸ κατέχον*.) This hindering power we cannot learn from the apostle's words, though he seems to have told the Thessalonians when he was with them. There are, therefore, many different opinions advanced on this point. We may allege the following facts as probable reasons of this continued withholding or hindrance of the revelation of this man of sin. (1.) The compassion of the Lord, desirous of saving as many as can be. (2.) The faithfulness of the Christian ministry. (3.) The necessity of having the gospel preached for a witness unto all nations. (4.) The controlling power of the constituted worldly authorities. As long as this order of things is in existence, the antichrist cannot be manifested. By considering, however, the doings of antichrist, as described in the prophetic scriptures, where he is represented as overturning both the divine and human order of things, and assuming, in his egotism, the character of being the sole object of adoration and worship, we perceive, that the worldly powers, which still keep things in order, must be considered as the *chief hindrance* to the manifestation of this wicked one. Let this hindrance be removed, then the lawless one will be revealed, and nothing will be able to oppose the convulsions and fearful state of things attending his appearing.

Ver. 7.—"The mystery of iniquity," or lawlessness, (Gr., *τῆς ἀνομίας*,) was already at work in the apostle's time. As the manifestation of God in the flesh is called "the mystery of godliness," (1 Tim. iii. 16,) so is the revelation of the devil, in the person of antichrist, called "the mystery of iniquity." In the apostle's time, the antichristian spirit manifested itself—

(*a*.) In the heathen idolisation of self, or in the demand of divine adoration of heathen emperors—in the spirit of revolt of the Jews, who were, on this account, driven from Rome; and among Christians, in the unbelief and worldliness of their heterodox teachers, as well as in superstitions of various kinds.

(*b*.) In the dark ages, as they are properly called, this spirit was manifested in the fearful departure from the truth by Popery, and its accompanying superstitions and wickedness of every kind. In consequence of these things, our reformers called the Pope the Antichrist.

(*c*.) In our own times, this spirit appears in a still more glaring character—as in the deification of man by the rationalists—in the socialism, and communism, abetted by the

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profane masses in different countries—in the daring attacks on the dogmas of the Christian faith—and in the blasphemous reviling of the Majesty of heaven, by setting aside His revealed will, and by rising against the powers ordained by God. These are all unmistakable signs of the speedy appearance of antichrist. There is nothing farther needed for his manifestation, than the rise of a highly talented man, who possesses both power and ability to unite all the authority and powers of darkness in himself; and who knows how to satisfy the cry of our times for *liberty, worldly prosperity,* and *power and glory.* We have great need to be watchful, and to be in constant expectation for the coming of the Lord.

Some of the fathers of the Church, as well as modern commentators, regard antichrist as a collective body of men, animated with an antichristian spirit. There is so far truth in this view, that the *personal* antichrist will not appear, without having had *precursors* of many antichrists. (1 John ii. 18, 19, 22; iv. 3; 2 John 7.) An antichristian spirit signalises the whole time of the Christian Church, since the days of the apostles, and shews itself now in many individuals; but, at last, all will recognize and acknowledge *the one person* as their leader and master. There is therefore danger in believing in a *collective* antichrist, lest we should be found unprepared for, and mistake the coming of the *personal* antichrist.

Ver. 8. "And then shall that wicked" (lawless one, Gr., ὁ ἄνιμος,) "be revealed." As alluded to, he will rise against all law, civil and religious, and acknowledge no higher authority than his own. The rationalists of the present day are trying to set up the authority of great men above the law and word of God. The gradual decay of vital religion among the many, will pave the way to the final development of the great antichrist. Therefore, his precursors attack and set aside the Word of God, and in their hearts hate it. But, while the apostle tells us of the final manifestation of this lawless one, he acquaints us, for our great comfort, with his destruction. The breath of the Lord will suffice to terminate the power of this monster of iniquity, and to consign him to "the lake of fire, burning with brimstone." (Rev. xix. 20; Isa. xi. 4.)

Ver. 9. The coming of the antichrist, and his assault on the believing remnant, who will have to pass through the great tribulation, (Rev. vii. 14,) will be accompanied by "the working of Satan, with all power and signs, and lying wonders." (Rev. xiii. 12–14.) Let us notice the advance in this Satanic working:—*first power, then signs, then lying wonders.* The antichrist will possess the same power as the devil, his father. (Rev. xiii.

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2.) Christ and His spirit form a perfect contrast to the antichrist and the false prophet, who performs the signs and wonders. (Rev. xiii. 12–14.) The powers of darkness will be exhibited on this occasion, as never before. It will be *κατ' ἐξοχὴν*, the hour of darkness. Hence, the time of great tribulation spoken of by the Lord. (Matt. xxiv. 21, 22; Dan. xii. 1.) The lying character of these signs and wonders will be, that he that performs them will be acknowledged and believed in by the thoughtless multitudes, as a messenger from heaven, and endowed with Divine powers; whilst he is from beneath, and his power derived from the bottomless pit.

Ver. 10. This passage limits the real danger to the wilfully blind—to those who shut their hearts against the truth; and, "who will not come to the knowledge of the truth, that they might be saved." Those who *will not* obey the truth, when plainly set before them, *will be given up*, by the righteous judgment of God, to believe most palpable lies, and downright absurdities. Not to receive the love of the truth into our hearts, in order to be saved, argues a dreadful state of mind. We may be ignorant of the truth at a given time; but, when brought before us, so as to see its loveliness and justice, we must receive it, however it may humble us; otherwise, we shall be given up to believe a lie. Man *does*, and *will* believe something. This passage seems to imply, that, before the appearing of antichrist, the gospel will be extensively proclaimed. "The angel, with the everlasting gospel," was seen by St John, (Rev. xiv. 6, 7,) "flying in the midst of heaven, . . . saying, with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come." All who have ears to hear shall once more hear the message of God for their salvation; so that they will have no excuse in the end. This voice is particularly loud in our days. Never before were such efforts made to have the gospel preached to all classes of people in every country, where either the missionary is admitted, or the printed copies of the gospel permitted to be circulated. In Roman Catholic countries, as France, Italy, Austria, Belgium, &c., great efforts are being made for its circulation.

Ver. 11, 12. Alas! alas! we have many instances of these "strong delusions," in the many perverts who have left, and are leaving the Protestant Church, to join "the mother of harlots." There is no other ground on which their conduct can be explained, except, that "because they received not the love of the truth, that they might be saved. . . . God sent them strong delusion, that they should believe a lie." At the

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coming of the Lord, both unbelief and superstition will be judged and punished by Him. They are both the offspring of Satan, and will share his fate. The judgment and destruction of antichrist and his followers will be manifested before an assembled world—all that witness their doom, and give glory to God for His justice and truth. (Rev. xi. 17, 18; xix. 1–6.) Their "not believing the truth," and their "having pleasure in unrighteousness," are especially noticed as the sins which rendered them objects of God's righteous indignation and condemnation.

Let every one decide now. Those who are not *for* Christ, are *against* Him; and they will meet Him at the last day as their righteous Judge. Dear reader, what is thy decision and choice?

Ver. 13–17. The apostle encourages now his beloved Thessalonians, in view of the trials connected with coming events. They were not to be downcast by them, but rather rejoice in view of their eternal bliss and happiness which they would usher in. He thanks God on their behalf, "because He hath from the beginning chosen them to salvation." Their election *before* time, became a reality by their being called *in* time through the gospel, preached to them by St Paul. And the object of their being called by the gospel, is nothing less than their becoming sharers in the glory and happiness of the Lord Jesus Christ. Oh, what a contrast these elect ones form to those mentioned in ver. 10–12! They were now only to hold fast the blessed truths taught them by the apostle, and not to suffer themselves to be misled. The expression "traditions," does not support the Roman Catholic notion of traditions. The apostle evidently means his communication to them by writing, as well as verbally. In these he was alike under the guidance of the Holy Spirit, which is not true of the Roman Catholic traditions, nor of mere human communications. At the close, the apostle expresses his heartfelt wish, that, "our Lord Jesus Christ himself, and God our Father, who has loved us, and has given us everlasting consolation, and a good hope through grace, would mercifully comfort their hearts, and strengthen them for every good word and work."

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Art. II.—COVENANT AND TESTAMENT.*

Many consider the word Testament (Gr., *διαθήκη*) as the same with covenant. The import of the word covenant, in relation to the Lord and His Church, signifying a covenant of grace, conveys a rich, beautiful, scriptural truth; but it is not one with testament. Let us mark the following differences:—

1. The word Covenant (Gr., *διαθήκη*) necessarily implies that two persons, prior to the making of a covenant, confer and agree with each other about the conditions of the covenant about to be ratified. Now, this is not the case with a testament. In a testament there acts only *one* individual; the testator declares and commits to writing his last unalterable will in this document. According to the blessed and consoling contents of the New Testament scriptures, God *alone* grants to man, out of free mercy and grace, *all* whatever is to be imparted in Christ Jesus. Man can neither confer nor agree with God about the conditions of His covenant, neither can he do anything in it, nor make any returns to God for the same. But he simply receives by faith what God is pleased to vouchsafe. (Comp. Gal. iii., Ps. xxii. 31; 1 Cor. xv. 10; 1 Thess. v. 24, &c.)

There is therefore nothing of the nature of a covenant here. Man engages not in it; he has all the gain and advantage of it, but not the responsibility.

Therefore, my beloved reader, whenever you take up your New Testament, *remember*,—nay, *believe it cordially*,—that you have therein declared the solemn will of God, and His grace in Christ Jesus, with all the blessings of His house, both for time and for eternity; and that thus believing, He will constitute you, for Christ's sake, His child and heir, and joint-heir with Christ.

Again, the more devoutly and prayerfully you read and study the Word of God, with a hearty desire for the Holy Spirit's teaching, and with faith, the more you will become assured of your glorious inheritance in Christ Jesus. And this assurance and earnest of your purchased possession will afford you the most convincing and blessed proof of the genuineness and Divine character of this testament. You have nothing to bring with you, nor beforehand engage in anything; but simply believingly accept the proffered gift, and your gain and blessedness will be great for time and eternity.

* A translation from the German, from the late Dr Henry Richter's Comments on the Old and New Testament.

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2. A *covenant is dissolved* either by the death of one or both of the parties concerned in it. (Comp. Rom. chap. vii.) But a testament, on the contrary, becomes *valid and effective* by the death of the testator. (Comp. Heb. ix. 14–17.)

In the New Testament we have a *disposition* or bequest of a Divine inheritance which becomes the believer's portion upon the death of Him who made it; and this testament no man can set aside, or has any power to alter it. (Gal. iii. 15.)

Again, in the New Testament we have an *infallible* as well as *unalterable* declaration of the last will of our blessed Lord and Saviour; and woe to that man who dares either to add or take anything from it, for thereby the whole would become changed and rendered invalid. Woe to all commentators who, in explaining the New Testament, endeavour to rob, to hide, or to render any part doubtful to the Church of Christ! No one has a right to alter anything in the Testament which Jesus Christ has so graciously left to us. This is attempted in many ways in these days of so-called superior enlightenment. He who has such low views of the inspiration of the Word of God as to believe that the words and sayings of our Lord were modified by His apostles according to their own sense of propriety, let him not persuade himself that his faith will sustain him in the hour of trial and of death.

Want of conscientious regard for the Word of God, and an absence of firm belief that "all scripture is given by inspiration of God," are the fruitful sources of that bold and unhallowed, nay, blasphemous spirit, manifested among the higher and lower classes at the present day. The Saviour says, "If any man will do my will, he shall know of the doctrine, whether it be of God, or whether I speak of myself."

Moreover, the idea of an inheritance or of an heir is not implied in a covenant, but it is implied in a testament. (Comp. Heb. ix. 15.) Owen says justly, "In every human testament, possessions, of whatever kind, are made over to those who are constituted heirs by the testator. A person who owns nothing cannot make a testament, because a testament is simply an arrangement by a person about his possessions after his death. The same is true in this New Testament made by Christ. All the blessings of grace and glory are the sole property of Christ, made over to Him as His inheritance, for He is ordained as heir of all things. But in His death He, as the testator, made over these blessings to His chosen ones, by constituting them "heirs of God, and joint-heirs with himself." And these are the essential parts of a testament. In a testament a free gift is made of the bequest, without any condition or limitation.

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Thus also here, the inheritance of the kingdom of heaven is secured to the heirs as a free gift; nothing can be obtained by their own deservings. For likewise the duties of thankfulness and of good works of the heirs are not conditions of a covenant, but they belong to the inheritance, are in themselves manifestations of grace, and a foretaste of salvation itself. (Eph. ii. 8–10.)

Again, it is in the power of the testator to fix the time and manner in his testament, *when* and *how* the heirs are to come into possession of his goods, either at once or by degrees. Similarly it is with our Lord. He, as the great testator, has ordained *the way* in which the heirs are to come into possession of His inheritance,—namely, through faith in Him. Likewise has He kept in His own power *the time* of their conversion and entrance into glory. The thought that we are already here the objects of God's favour and grace, and hereafter *shall* be heirs of God and joint-heirs with Christ, ought to be an all-powerful motive for perfecting holiness of heart and life.

We are likewise furnished with an accurate description in the New Testament of the *characters* that shall inherit this glory. (Compare Matt. xxv. 34; Luke xxii. 28, 29.) In the latter passage Christ says, "I appoint unto you a kingdom, as my Father hath appointed unto me." What a glorious promise! And similar is the following, Rev. iii. 21, "To him that overcometh will I grant to sit with me in my throne, even as also I overcame, and am set down with my Father in his throne."

In the New Testament, Christ, as a testator, has bequeathed to His own all His possessions. They are to be sharers in all His happiness, in His dignity and glory. And this declaration of His will is eternally secured, agreeably to God's justice and grace, so that nothing can annul or even alter it. What an all-important document, therefore, is the New Testament! Ought we not to rejoice in it, and do all in our power to have it made known throughout the world, that all may have an opportunity of becoming themselves acquainted with its blessed contents? It is a gospel to all the world,—a blessed message of peace from the God of love and the Father of mercies to His strangely rebellious children of men.

If, in the Old Testament, we have consoling *promises*, in the New we have their *fulfilment*. But why is it called the New Testament? Even because, when compared with that of the Old, it is *always new;* its promised blessedness will be ever new, and never become old or altered. (See Heb. xiii. 20.)

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In the Old Testament there are many types and figures which preceded the future realities. In the New we have the real substance of those shadowy representations. *There* believers were like minors, and consequently under a spirit of bondage: *here* believers receive "the spirit of adoption, whereby they cry, Abba, Father." But who can tell all that Christ has secured for the believer, both here and hereafter? "God hath provided some better things for us, that they without us should not be made perfect." Christ, however, is not, like Moses, only as a prophet, the Mediator of the New Testament, but as a sacrifice. By His death He has confirmed to us its blessedness; for the transgressions and sins of mankind were presenting a barrier in the way to this blessed inheritance. These Christ took upon Himself, and bore in our stead, whereby He has wrought out complete redemption for all who believe. Now He can say, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." Thus it is the eternally sure, ever New Testament. Let us daily look into it, read and examine its blessed promises, and ponder its glorious inheritance. Every new perusal will bring new beauties and glories to our view. Let us pray for the Holy Spirit's teaching as often as we read in this memorable Testament. He will lead us into all truth. Christ says, "He shall glorify me: for He shall receive of mine, and shall shew it unto you."

Art. III.—THE LORD'S PRAYER.

NOTES ON MATT. VI. 9–13.

A SAINTED author says, the Lord's prayer, considered as a connected whole, contains but *one great thought*, namely, *an earnest, longing desire after the kingdom of God.* In the first place, we must observe that our blessed Lord could have none but believers in view when He taught this sublime form of prayer, which contains in a few sentences all that God's children stand in need of in this present world. This one great thought, which pervades the whole of this prayer, is however represented *in two distinct relations.* The three first petitions express God's relation to man, or in them we have declared the purpose of God's highest object, namely, the coming of His kingdom in its perfect and universal state, which ought to form the sum and substance of the prayers of His

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children. The four last petitions contain *man's relation to God* as a dependent creature. And they have reference to our necessities while waiting for the establishment of God's kingdom, and may be said to answer to the second table of the Decalogue.

In the *first part* of this prayer, therefore, we are made acquainted with the objects of God, as

"Hallowed be Thy name.
Thy kingdom come.
Thy will be done."

In the *second part*, man's dependence on God is stated as

"Give us this day our daily bread.
And forgive us our debts.
And lead us not into temptation.
But deliver us from evil."

In the beautiful doxology the sure hope is expressed that God will hear this prayer, if offered up in faith, being Himself desirous that His kingdom may come; and He, as the highest good, be acknowledged and adored by all His rational creatures. Every prayer, which has God's kingdom and the glorification of His holy name for its object, is in accordance with this model prayer. And the true believer will ever include these things in his petitions before the throne of grace. The exact words are not essential, which is evident from the somewhat different forms of this prayer, as found in the gospel according to Luke, xi. 2–4.

Ver. 9.—In the address, "Our Father, which art in heaven," (Gr. *οὐρανοῖς*,) we are at once taught to raise our hearts from the things of time and sense, and fix our minds on heavenly and eternal objects, and to realise our relation to God as our Father in Jesus Christ. The word "father" presupposes our adoption, and union with God, through our oneness with our Lord Jesus Christ. In this particular, the prayer of the New Testament saints distinguishes itself from those who lived under the Old Testament. They could not call God their father in the same sense as we now can do. Their calling God father (Isa. lxiii. 16) was more that of a servant to his master, but had nothing of that intimate relationship which New Testament saints realise. Jesus Christ has introduced us to this intimacy with the Father. We solely enjoy it through Him. His words to His disciples are, "Henceforth I call you not servants, ... but friends; for all things that I have heard of my Father I have made known unto you." There is the greatest comfort in our being permitted to call God *our* Father. By the word "our," the Saviour teaches us that we

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are to consider ourselves not merely as individuals, but as a brotherhood: as those who are most intimately related, and have one common interest and object. If God be our Father, He will pity our helplessness, and hear our prayers, and vouchsafe us all needful aid and supply. He will love us freely; and for Christ's sake forgive us all our sins, bear with our infirmities, and carry us as on eagle's wings till He has safely housed us in the mansions of bliss and glory. Having such a Father, we can absolutely want nothing both for time and eternity. For our blessed Saviour assures us, that "whatsoever we shall ask the Father in His name, He will give it us." Let us but learn and improve our great privileges and blessings.

After having been directed to address God as our Father, we are commanded to pray, "Hallowed be Thy name." This petition stands in the most intimate connexion with the two following. At first sight it would appear that its fulfilment depended on them; but in reality their accomplishment depends on the realisation of the first petition. The Greek word *ἁγιάζεσθαι*, when used of an unholy thing, signifies "*to make holy;*" but when employed in connexion with what *is holy*, it means "*to acknowledge it as such.*" This latter is the import in the petition before us. Hence, *the acknowledgment of God as what He is*, is the burden of this petition—and this lies at the foundation of all religion.

The signification, therefore, of *ἁγιάζεσθαι* is similar to the word *δοξάζεσθαι*, in John xiii. 31, xiv. 13, xv. 18, &c.; and the hallowing of God's name is not so much an *outward* act as an *inward* one. To hallow God's name truly, requires holiness *in* us: for like and like only approve and acknowledge each other, as we are told, "In thy light shall we see light." The name of God denotes here the perfections of His very being, as He has revealed Himself both in nature and in grace, or, more properly, in Christ Jesus. (Comp. Exod. xxiii. 21.) God must first be made known to us, and be apprehended by us, as what He is, or in the language of this petition, "His name must be hallowed," before His kingdom can come. Christ glorified His heavenly Father upon the earth, by finishing the work which He gave Him to do. And if we ask, In what that work consisted? The answer is, "In manifesting His name unto the men which God gave Him out of the world." Now, as Christ has glorified the Father and manifested His name upon earth, so it is the duty of every Christian to do. How can God be made known and His name hallowed but through His children? The world knows nothing of God, or what He really is, but by what they may behold

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in His children. This will teach us the importance of the exhortation of our Lord, "Let your light so shine before men, that they may see your good words, and glorify your Father which is in heaven."

Ver. 10.—" *Thy kingdom come.*"

This petition implies the *outward* manifestation of what the preceding one represented as existing *within*. The kingdom of God must first be within, before it can be manifested outwardly. It begins with the new birth. The being born again is the first step towards it. This we learn from the words of our Lord to Nicodemus—"Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God." The people of the world know nothing of this kingdom; though they read and hear of it, they never understand what it properly means. And the reason is, that Satan blinds their minds, so that they proceed, hardly knowing for what they were created, and what design God had with them in the world to come.

As it regards the expression, "Thy kingdom," we meet with several variations of it in the New Testament. It is called "the kingdom of heaven," "heavenly kingdom," "kingdom of God," "kingdom of Christ," and "kingdom of the Son of man." And once it is merely called "the kingdom." This latter expression our Saviour uses when comforting His own, saying, "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom." The leading idea, however, is always the same—the reign of Christ, especially during the millennium or that of the gospel, which will at that time be the universal law. (Rom. xiv. 17.)

Though in the Old Testament the identical expression does not occur, and is met with only in Rabbinical writings of a later date, the idea of this kingdom runs through it from beginning to end. It would indeed be strange if it did not pervade the whole Bible, since Jesus Christ, the Lord of this kingdom, is the beginning and the end of both the Old and the New Testament. To mention but a few of these passages in the Psalms and prophetical books, referring to the reign and kingdom of the Messiah, will convince us of this fact. In Psalm ii. 6 we read, "Yet have I set my king upon my holy hill of Zion." Read also ver. 8, Ps. xxii. 27, 28, xlv. 6, xlvii. 5, &c., and Ps. lxxii.; Isa. ix. 7, xi. 4–9; Jer. xxiii. 5, 6; Dan. ii. 44, vii. 14–27. By consulting these passages, it will appear that the leading idea of the kingdom of God in the Old Testament is the same as that in the New.

In reference to the *nature and character* of this kingdom,

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we must assert that it is diametrically opposed to the kingdoms of this world. Its names, "heavenly kingdom," "kingdom of God," shew this clearly. In this kingdom no other will than that of God will be tolerated. As before the fall the will of God was law, so will it be in this coming kingdom. On this account, those who will become subjects of it must "deny themselves, take up their cross, and follow Christ." A time is coming when "every knee shall bow to Jesus Christ," and when "every tongue shall confess that He is Lord, to the glory of God the Father." When Pilate asked our Lord, "Art thou the King of the Jews?" He answered, "My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered unto the Jews: but *now* is my kingdom not from hence." So far as the Lord Jesus Christ is believed on, His kingdom is *in* this world, but it is not *of* it. As a *spiritual* kingdom, it is actually developed in this world, but has nothing in common with the worldly kingdoms. And it will not interfere with them until it will appear in an *outward* glorious form, and shall subjugate all the kingdoms of this world. (Rev. xi. 15.) This will take place at Christ's premillennial second coming. Our Lord, therefore, does not deny that He will establish a universal kingdom, but He means that it will not be *of the character* of the kingdoms of this world. Nothing is farther removed from our blessed Saviour's mind than the idea that His kingdom will continue in an invisible state. The words, "But *now* is my kingdom not from hence," prove this. As Christ is absent at present in body, but with us in spirit, so it is with reference to His kingdom. He, as the "nobleman" of the gospel, "is gone into a far country to take a kingdom unto himself, and to return." At His return He will establish His kingdom visibly, and reign as "King of kings, and Lord of lords." Then the prophecy (Rev. xi. 15) will be fulfilled in its strictest sense. Then "the kingdoms of this world will become the kingdoms of our Lord, and of His Christ; and He will reign for ever and ever." In the meantime, the Church is to shew her unity *in* Christ and communion *with* Christ to a gainsaying and sinful world. The Church is to be "a city on a hill," to induce others to become members of this kingdom. And thus her members are to "occupy" their Master's talents "till He come."

This is a brief and imperfect description of the kingdom to which we are called to be heirs. We may apply here, what has been so truly said of our worship, by a sainted sweet singer,

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"Hosannahs languish on our tongues,
And our devotion dies."

"*Thy will be done in earth, as it is in heaven.*"

This petition has the complete establishment of the kingdom of God for its object, which consists in the universal and perfect obedience of the will of God: or, in the language of St Paul, in "God becoming all in all." A late author says, "These three petitions stand in relation to each other, as *beginning, middle, and end.*" Christ's kingdom cannot come, either in an individual, or in the world at large, till God be acknowledged as what He is; and till His name be hallowed *in* and *through* us. And "the will of God cannot be done in earth, as it is in heaven," till Christ's kingdom be established; and "righteousness, peace, and joy in the Holy Ghost," flourish in the earth.

And this state of things will only then be realised, when the devil with his legions shall be shut up in the bottomless pit; and when all opposing powers shall be removed. This great work, the Lord will accomplish at His premillennial advent. In heaven, God's will is done *perfectly, cheerfully, and with alacrity.* The inhabitants of heaven only want to know the will of God, in order to do it. They fly to execute His behests —it is their joy and delight—nay, their very life.

The same is to be witnessed on earth, when the salvation that is in Christ Jesus shall have taken full effect. This very petition is a warrant for it. The Lord would not have put it before us as an object of desire, had He not determined beforehand to accomplish it. And has He purposed, shall any created intelligence whatsoever hinder it? No, never. "Heaven and earth shall pass away," saith the Lord, "but my word shall not pass away, till all be fulfilled." "Every knee shall bow at the name of Jesus, of things in heaven, and things on earth, and things under the earth; and every tongue confess that Jesus Christ is Lord, to the glory of God the Father."

We proceed now to the consideration of the second part of this prayer of prayers. In these four petitions, we are directed to pray for things that have reference to ourselves. They form a regular climax.

(1.) We are directed to ask for whatever is needful both for our *temporal and spiritual subsistence.*

(2.) For *forgiveness of past transgression.*

(3.) For *preservation from temptation.*

(4.) For deliverance from all evil.

Ver. 11, "*Give us this day our daily bread.*"

This petition has been considered by some divines, as re-

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ferring almost exclusively to "the bread of life," of which Christ speaks, John vi. 4, &c., when He says, "I am the bread of life." This, they say, is apparent from the spiritual character of this prayer.

The Greek word ἐπιούσιον, which is peculiar, might originally have led to this conclusion. The full meaning of this word is somewhat difficult to ascertain. Perhaps the most probable signification is, "sufficient for our *substance or being.*" It is quite true, whomsoever God nourishes spiritually, He will not neglect in the necessaries of the body.

But, while we readily admit the spiritual import of this petition, we think, the daily bread or necessaries of life are not excluded. It is, however, remarkable, that while the three first petitions of this prayer are solely occupied with God and heavenly things, and the three last with man's moral and spiritual concerns, there is but one petition that refers, and this but slightly, to his temporal wants. This ought to teach us, that however important our temporal necessities may be, they sink into utter insignificance when compared with the things of God and man's spiritual blessings.

Wherever the daily bread is the all-absorbent care, there the command of our Lord, given in this prayer, is set aside. Our Saviour elsewhere in this sermon says, "Seek ye first the kingdom of God and his righteousness; and *all these things* shall be added unto you."

In this passage, therefore, the necessaries of life are not even enjoined as an object of prayer—they are promised to be given over and above to him who makes God and His kingdom his first and supreme desire and solicitude. The present life, when compared with the future existence, is but a span—a passing moment. Hence, we need not wonder that there is so little account made of it in this prayer. The life that now is, derives its importance solely from the bearing it has on that which is to come. A life misspent is not merely a life lost, but an entailment of eternal misery and woe.

The word "daily," (Gr. σήμερον) teaches us, that our necessities are recurring every day. The soul's support is the word of God and prayer. And as the body would be enfeebled, and at last sink into death, in being deprived of its daily sustenance; so it must be understood of the soul. A vigorous state of the soul will only be found with an individual who keeps up daily communion with the Lord, and reads and meditates upon His blessed Word.

The Lord wants us to feel our constant dependence on Him; because in our dependence on Him consists our strength.

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"Abide in me, and I in you: for without me ye can do nothing." This is His own declaration.

The daily renewal of our sustenance, both for soul and body, is strikingly typified by the daily gathering of the manna of the Israelites in the wilderness, (Ex. xvi. 4.)

Ver. 12. "*And forgive us our debts, as we forgive our debtors.*"

The consciousness of guilt, implied in this petition, may be said to flow as the natural result, from a sense of our daily wants, in consequence of our fallen and sinful state of being. The believer deeply feels his shortcomings, transgressions, and sins, which oblige him daily to sue for pardon at the hand of God. And the mercy which is shewn to him from day to day, makes him desirous to forgive others, even as God for Christ's sake has forgiven him. This fact confirms what we have stated above, that this prayer can have no reference to the unregenerate. They neither ask God for forgiveness, nor do they forgive others. They being "dead in trespasses and sins," and blinded by "the god of this world," are too well satisfied with themselves, as that they should feel the necessity of forgiveness. The divinely enlightened soul only has a sense of sin.

As it regards the word "debts," (Gr. ὀφειλήματα); we have in St Luke xi. 4, "sins," (Gr. ἁμαρτίας); and in St Mark xi. 25, 26, "trespasses," (Gr. παραπτώματα); whereby we learn, that all evil of every description, is understood in this petition; and that it is therefore immaterial which of these words we employ. As long as man continues in his present state, he needs to ask for forgiveness. David prays, "Who can know how often he faileth? Cleanse Thou me from my secret faults." And He, who knows all things, and spake as never man spake, has mercifully put this petition into our lips, in this model of all prayer. Alas! "In many things we offend all!" St John declares, "If we say that we have no sin, we deceive ourselves, and the truth is not in us." To which he adds, "If we say that we have not sinned, we make Him a liar, and His word is not in us." Again, he says, "And if any man sin, we have an advocate with the Father, Jesus Christ the righteous; and He is the propitiation for our sins," &c. This advocate is our plea and ground of hope, that we shall obtain forgiveness, in approaching the mercy-seat.

It may, however, be asked, as is done by some of the present day, Why am I to come to the Lord for daily forgiveness, since "the blood of Christ cleanseth from all sin?" for, if once pardoned, what need of renewed confession of sin, and praying

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for forgiveness? The reason is, that our very best services are lamentably deficient before God, and need forgiveness. There is a deplorable mixture of insincerity and selfishness in our attempts to serve the Lord, even after we have been brought to a knowledge of the truth, and walked in the narrow way. Shall He then, who is infinitely holy and pure, and "who charged His angels with folly," be pleased with such services, unless sprinkled with the blood of Christ, and offered with contrition of heart, through the mediation of our Great High Priest? The best of us, in coming into God's presence, has cause to call out with the prophet Isaiah, "Woe is me! for I am undone; because I am a man of unclean lips!" Though in God's purpose, every true believer in the Lord Jesus is regarded perfect and holy, because He looks upon us in Christ, not as we are in ourselves; yet, in our own experience, sanctification and justification are quite distinct things: while the latter takes place as soon as the sinner repents, and believes in the Saviour; the former is an act which extends over our whole life. The secret intents and workings of our corrupt hearts are more and more discovered, and, consequently, new confessions of sin and suing for pardon become necessary. We have often to exclaim with St Paul, "O wretched man that I am! who shall deliver me from the body of this death?" As we therefore feel our need of pardon at the hand of God, so it becomes us cheerfully to forgive those that may offend us. Let us consider that this petition makes our pardon entirely depend on our forgiving others. Indeed, by indulging in an unforgiving temper towards our fellow-men, we literally pray in this petition, not to forgive us. Oh, how many cherishing this unforgiving temper, repeat this prayer, regardless of this solemn truth! An unforgiving spirit shews, that there is pride in the heart, which is repugnant to all religion. It likewise manifests an utter ignorance of ourselves. A person that knows his state before God, cannot be implacable and unforgiving. The Lord says in a previous chapter of this gospel, "Blessed are the merciful; for they shall obtain mercy." In every case, if we would lay claim to the blessings of the gospel, we must cultivate a forgiving spirit (see ver. 14, 15.)

Ver. 13. "*And lead us not into temptation.*

In the foregoing petition, we are directed to pray for pardon of our trespasses; here, that God would in mercy preserve us from the very occasion of evil. To obtain forgiveness for past offences is a great mercy; but, situated as we are in this world, we want to be kept from evil.

The very fact, that the Lord teaches us to pray, "Lead us

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not into temptation," shews that we are exposed to great and constant temptations in this world—to temptations both from within and from without. Our senses, which, in a state of innocency, administered to our comfort and enjoyment, are now so many avenues, whereby evil has access to our hearts, to draw us from God, and to fix our affection, instead of on things above on things below. As long as man rested in God, the supreme good, there was no temptation; because he had no wish of anything beyond what he enjoyed—the will of God was his will.

But the case is altered now. Our most innocent amusements, as well as adverse circumstances, may become snares and temptations to us in our fallen state. Our evil hearts of unbelief are like touchwood that catch fire from every spark. And we painfully experience the truth of the apostle's words, that "when we would do good, evil is present with us."

But we must not believe that God tempts us to what is evil. St James says, "Let no man say when he is tempted, I am tempted of God; for God cannot be tempted with evil, neither tempteth he any man: but every man is tempted when he is drawn away by his own lust, and enticed." God tempted Abraham, but only, that his faith and trust in God might be made known to the world, and he become an example to all believers to the end of time.

While then such temptations, which try our Christian graces, and mature them, are to be cherished; those which arise from our corrupt hearts, influenced by evil, the devil, and the world around us, we are to pray to be preserved from them.

"*But deliver us from evil.*"

In the preceding petitions, we pray for deliverance from *specific evils*, here from *all evil* of whatever kind. The Greek word πονηρὸς, translated in our version, "evil," may also be rendered "the evil one," who, throughout the Bible is represented as the cruel and subtle adversary of man. He is called "the old serpent," for his subtilty; "the great red dragon," for his fierceness; "the god of this world," on account of his dominion which he exerciseth over "the children of disobedience." However, when we pray to be delivered from "all evil," Satan is included. He is the cause of all evil. Before his fall, evil was not known in God's perfect and beautiful creation. The full import of this prayer will only then be realised, when Satan with his legions shall be shut up in the bottomless pit, and the antichristian host be removed, by the pre-millennial advent of Christ. In the meantime, we are preserved from being under the dominion of evil. "Christ, as the stronger, came to bind the strong man;" and

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all that are in Christ "have overcome" the evil which is in the world; "because greater is He that is in them, than he that is in the world."

This last petition resumes the prayer of the first, "Hallowed be thy name." For, when all evil will be removed, then "God's name will be hallowed—His kingdom come, and His will be done in earth, as it is in heaven."

The doxology, though not spoken by the Lord, is altogether in accordance with the spirit of this prayer, that we can only admire its comprehensiveness and beauty. It assures us of the realisation of all that we ask for in this sublime prayer, by referring all to God: *His* is the kingdom, for which we pray—*His* the power, and *His* the glory. There can therefore no doubt remain on our minds, but that the objects of our prayer will be attained in the *realisation of all the good;* and in the *removal of every evil.*

Let us learn then, what *ought* to be the burden of our every prayer. Not first our own necessities; but the hallowing of God's name—the coming of His kingdom, and the doing of His will in earth, as it is in heaven. These objects are paramount to every other object whatsoever. How different, then, is the mind of the Lord, as manifested in this prayer, from that of man! Man generally is too much occupied and absorbed with things that concern his own self; whereas the Lord demands of us to think first of that kingdom, which He came to establish; and in which "righteousness, peace, and joy in the Holy Ghost will flourish."

And, as this kingdom will not come till our Saviour's coming in glory, it becomes the solemn duty of every follower of the Lord, to pray constantly for His speedy manifestation in glory and majesty, and to reign as "King of kings, and Lord of lords." We are to join with "the Spirit and the Bride, and say, Come, Lord Jesus—come quickly. Amen."

Art. IV.—CHRIST'S RETURN THE TIME OF ISRAEL'S CONVERSION.

"He came to *his own,*" (John i. 11;) God-man "tabernacled" in the flesh, and Israel was far more blessed, had they known it, than when Balaam's parable proclaimed "the shout of a king" in Jeshurun. God-man had come to them. From *them* he had chosen his Virgin Mother, and his birthplace, and his

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home for thirty years. It was *their* land He consecrated by His steps, the air of their hills He breathed, water of their wells He drank, by the side of their lakes He walked, the corn of their fields was His food. It was *their* sick He healed. He was not ashamed to be called "King of the *Jews*." It was they alone of all people who could say, (as often no doubt by unfallen Adam in his Paradise,)

> "On this mount He appeared—under this tree
> Stood visible—among these pines His voice
> I heard—there with Him at this fountain talked."
>
> MILTON, *P. L.*, b. xi.

From *them* he had His beloved John, and His Lazarus, and those favoured ones whose sympathy, such as it was, furnished the only comfort of "the Man of sorrows" from the side of men. And if it was in *their* land He met the bitter cross, and found a tomb; it was there He gained, at that same tomb, victory over death and hell, and waved the finished robe of righteousness in His Father's sight, and in sight of all our world. It was from one of their hills he ascended to glory, with the promise breathing its consolation through the broken hearts of His faithful ones, "This same Jesus shall so come in like manner as ye have seen Him go into heaven," (Acts i. 11.)

Now, as a real man, the Lord cannot but feel deep interest in that people, and in that land. As *God*, we hear Him tell His yearnings. "Is Ephraim my dear son? Is he a pleasant child? for since I spake against him I do earnestly remember him still. Therefore, my bowels are troubled for him: I will surely have mercy on him, saith the Lord," (Jer. xxxi. 20.) And hence we need not wonder that this *Immanuel* has intimated that at His coming again, one of His first acts of grace will be to deal with this people in a Joseph-like manner, and to do so in their own land.

A vast variety of events cluster round Israel's final destiny. But at present, with the object of pointing out the argument for the *Pre-millennial Advent* found in the history of their latter days, we shall confine ourselves to the proof of this one thing, viz.:—that we have the fullest evidence that the national conversion of Israel takes place *at the coming of the Lord.* All admit that *their* conversion is to *introduce* millennial belief to the whole earth; for it is written, "What shall the receiving of them be but *life from the dead?*" (Rom. xi. 15.) If, therefore, we can shew that their *conversion* is *contemporaneous* with the *Lord's coming*, we shew, of course, that the *advent* is *pre-millennial.* That the conversion of Israel, as *a nation,* takes place at the Lord's coming, is our thesis.

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In treating this, let us, first, obviate objections which will start to the mind of many; second, Give proof; third, State results.

First, Let us obviate objections.

a. "If you prove that Israel is converted at the Lord's coming, they are to be *converted in another way than in former ages, and than other people.*" Not at all. For, observe, we say, "*At* His coming," not "BY." We do not hold that *His coming* is itself the wedge that splits the cedar, but only, that *at that time,* in visible glory, the Lord shall strike in the wedge. The conversion shall be by that event in the same sense wherein Waldo's friend, and Luther's companion, were, by their sudden death, the means of awakening to the friends at their side. Their conversion shall be as entirely as now the *work* of the *Spirit.* They shall be convinced of sin and misery, enlightened in the knowledge of Christ, renewed in will, persuaded and enabled to receive Jesus Christ freely offered to them in the Gospel, as every one of ourselves must be, if we are to be saved.

The place that *The Coming* holds in their conversion is the same as in *Paul's conversion.* There, Christ's *visible appearing* arrested the blasphemer; but still "*it pleased God to reveal His Son in me,*" (Gal. i. 15.) Not the outward light, but the inward, was the saving cause; and so it shall be with the Jewish nation on that day, when Christ suddenly appears in glory. These Hebrews of the Hebrews, "circumcised the eighth day," "of the stock of Abraham," shall be arrested, as was Saul of Tarsus; their sin shewn to them; the Saviour revealed; the veil taken away. And then shall Isa. lxvi. 8 be fulfilled, "a nation born at once;" for as soon as Zion travails, she shall bring forth her children. There is no need of long time when God chooses. No; *you* may experimentally know this. In one day you may see cause *to weep,* and through your tears see *the Lord,* the fountain open for sin.

b. Many quote Romans xi. 31, "They shall obtain mercy through your mercy;" as if this meant that *Gentiles* are to carry the Gospel *to* them. Now, it might be so, and yet our position be true. Even as *Ananius* carried the gospel to Saul after Christ's personal appearing had arrested him. But, in point of fact, the order of the original has been unaccountably changed. It reads thus: "Even as they have *not obeyed your mercy,* that [in the end] they may obtain mercy." It proves no more than that we and they stand under the same dispensation of pure grace. We and they repair to the same fountain, drink of the same river, must lean on the same bosom, come in by the same gate to our Father's house. For

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the words are, "*καὶ οὗτοι νῦν ἠπείθησαν τῷ ὑμετερῳ ἐλέει ἵνα καὶ αὐτοὶ ἐλεηθῶσι.*" They have despised and rejected Christ as Gentiles once did, in order that in the end a sovereign God may shew that He exercises mere mercy in saving them.

c. "*But the Holy Spirit is sufficient;* their being arrested by Christ's *advent* is unnecessary." We admit that the Holy Spirit is sufficient any way. But more, that He is so at *this moment;* able, surely, at *this moment,* to convert all the world, as much as them. But still, He *does* not. It is not His plan. So here. He could (as he could have done to Paul)convert Israel without Christ's appearing; but He *will* not. He could have converted the jailor of Philippi without the earthquake; but He would not. So here. And we must ask, What is *the plan?* not, What *might have* been the plan? There were two pillars in the Temple—Jachin and Boaz; they were not *necessary;* they upheld no pediment, and supported no roof; they looked rather unsteady on the floor of the temple. But they were in *the plan;* and therefore set up. And they turn out to be *monumental,* and most useful in this way, for they speak of victory, and a subdued land where Jehovah is King, sustaining all by His strength.

d. Once more. "It is surely *unnecessary, then, to carry on missions to Israel.*" No; you would not say so in the case of the heathen, because Israel are yet to be useful to them. *In the meantime,* it is we who are to seek them; *at that time,* the Shepherd Himself is to do it. *In the meantime, we* seek a few; *at that time,* He gathers all of them at once. *In the meantime,* we seek the elect who may belong to the *present* generation; *at that time,* all those living shall be taken in as part of His election. The only effect our view has upon *missions,* is to *modify* our expectations as to amount of success. Duty remains the same; but we have not the hope of converting thousands, or the nation, but only the *elect.* And thus our view purifies the missionary motive by teaching God's labourers to be content with a few, instead of seeking the splendour and the glare of millions of trophies. Is that not true which *John Newton* said? "It was worth labouring one thousand years for one soul." And thus God's interest in His people, and His command, are our grand motives for going to the few men of Israel, with this promise of reward, "Rejoice ye with Jerusalem," (Isa. lxvi. 10.)

e. "*But 'Jew and Israel' may sometimes mean a member of the Christian Church; may it not? and 'Zion and Jerusalem,' in like manner, apply to the Church under the New Testament?*" We reply, never in themselves. These terms

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always, and without exception, speak of the true, real, literal Israel, and of the local Jerusalem and Zion. At the same time, notice that *God's Church* being, in old days, among *the Jews, and at Zion and Jerusalem,* it is the case that He often speaks as if "Israel" were a name for "*His people,*" and as if "Zion" were a name for "*His Church.*" Still, it always is, because in that nation, and that spot the Lord had, at that time, His true worshippers. When Paul says, "He is not a Jew that is one outwardly," (Rom. ii. 28), who does not understand that he means "a real Jew answering to his name, must be more than a Jew by birth?" yet he by no means intends to alter the sense of the word. So when Paul, in Galatians vi. 16, says, "Peace be on them who walk according to this rule," he speaks of believing Gentiles; and when he adds, "*And on all the Israel of God,*" he speaks of those of his own nation who were not only Israel by birth, but also God's peculiar people by grace. Still the word speaks of the literal Israel; and so with the names "Zion and Jerusalem." In that passage, Heb. xii. 22, it is so; for it means, "Ye are not come to reside at, to be in fellowship with, the mount, where the law was given; but ye are come to dwell at, to be in sympathy with, that peaceful *Zion,* whereon David set the ark that spoke so fully of grace; and ye are come to dwell at, to be in sympathy with, more than the earthly Jerusalem, which was once the divine abode, for ye have now fellowship with that other Jerusalem that is coming down from heaven." The allusions here are plain; and the addition of "*heavenly*" to "Jerusalem" was felt to be needful, for the very reason that, but for this addition, it was known to signify the Jerusalem where the Temple had stood. These cases are but a sample, but may suffice in the meantime as such.

Now let us proceed to positive statements; for even if there were difficulties and startling objections, still the proof may be such as produces conviction in face of all. Let us, then,

Second, Give proofs that Christ shall shew himself to Israel at the time of their national conversion.

These proofs we shall cluster round that text, Matt. xxiii. 38, 39, "Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord." Notice this text. "*Ye shall not see me till.*" It was our Lord's farewell. Like the departure of the cherubim and the glory in Ezekiel, first to the *threshold* of Holy Place, then to *gate* on the East, then to *Olivet,* so our Lord first left the temple; then *the city;* then went up for Olivet. But He left a promise

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of return. And this *text* shews *when* that promise shall be fulfilled.

His words refer to the *nation*, for He was not to be unseen by His own disciples. But the words mean, "Ye, O people of Israel, shall not see me among you as ye have done these thirty-three and a half years, *till ye shall say, Blessed is he.*" He was not an enemy; He sought no revenge like Coriolanus; hence He takes departure, but does not say, "I shall *never return.*" He said not this even to the Gadarenes, and certainly not to Jerusalem. It is like grace to promise and return; it is like the grace of our God.

And here notice how He fulfilled that one part of His words. Never after this did He enter their temple; and after the Resurrection not one *of them* saw Him. It was only His "few witnesses," a fact that has struck many. But why? Because He *had said,* "Ye shall *not see me till*" ——. It was after these words of His that the disciples asked, as related in chap. xxiv., "*When,*" and "what shall be the *sign of thy coming?*" shewing their sense of His words. And His reply in ver. 29, 30 is remarkable, "And *then shall ye see the Son of man.*"

Now, what his Master said we can shew to be testified "by *apostles* and *prophets* too." We build on a good foundation, Jesus himself being the corner-stone. We shall adduce John, and Peter, and Paul, as well as Isaiah, Jeremiah, Ezekiel, Zechariah and others besides.

1. *John.* In Rev. i. 7, "Behold, he cometh in clouds, and every eye shall see him, and they also which pierced him." At first sight you may not see the force of this. But notice meantime that it sets forth the *Lord's coming,* and every eye "*seeing Him,*" with the fact that "*Israel*" also *see Him* then. "They who pierced Him," is a quotation from Zechariah xii. 10, (see also John xix. 37,) describing the Jews on the day when they "mourn for Him." On that day "all the land mourns," and they look to "*the fountain*" also. Now, connect these two, and you find that *John* fixes the day of *Israel seeing* Christ at the time of His second coming, while *Zechariah* says that *then* they mourn for sin, and are blest. They see Him, and reject Him no more; they are moved to weeping for their past unbelief, and then see through their tears His atoning character. The "Spirit of grace" has been poured out upon them.

2. *Peter's testimony.* In Acts iii. 19–21, almost all agree, and all ought to admit, that ὅπως ἂν must be "*in order that.*" And so we find Peter speaking as if he were referring to our Lord's words, *e.g.*, "He said he would return whenever ye shall say 'Blessed.' Repent, therefore, and be converted,

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that he may send Christ Jesus, who before has been preached unto you." How strong is, "*That he may send* Christ Jesus!" O Israel, repent, that Christ may return! Peter has turned our Lord's words into an exhortation—has applied them as an argument for the nation's conversion. He shall certainly return again, and you shall see that same Jesus whenever you, as a nation, repent.

3. *Paul's testimony.* In Rom. xi. 26, 27, he is professedly speaking of the *literal* Israel; and his words establish, beyond doubt, the fact that we ought to take "*Zion*" and "*Jacob*" as meaning that nation. Now, notice his words, "*Out of Zion;*" out of that spot whence came oracles of old; out of that group of hills where once rested the cloud of glory, "the *Redeemer* comes!" At the time when the full number of elect Gentiles comes in, (ver. 29,) lo, Christ is seen *coming out of Zion!* Perhaps his references are to Ps. xiv. 7, and Isa. ii. 2. His words, at any rate, imply that the Redeemer has *come to Zion* again; and Zech. xiv. 4 may more definitely mark the position. He stands on Olivet to destroy His foes; and then *goes forth to the whole land,* pouring out His Spirit, and delivering it from all its curse.

4. We now go back to His *Prophets,* beginning with Isa. lix. 20.

But we stay for a moment to notice a circumstance. Our Lord's words, "Ye shall not see me henceforth *till,*" may refer to ancient predictions such as this. It was Christ's wont to go back to the Old Testament. Thus, in the parables: He takes up the germ, and by His beams as Sun of righteousness enfolds into a parable such hints as the prophets had given of the vineyard, the sheep, the sower, (Isa. v.; Ezek. xxxiv.; Ps. cxxvi.) It may be even so here.

"Ye shall not see me *till,*" may refer to this passage of Isa. lix. 20. And how distinct are the words of the prophet—"He shall come to Zion, and to them that turn from transgression in Jacob!" It is to a people ready to say, "Hosanna." It is not simply by *His Spirit,* you observe; for that comes after in ver. 21, 22, "My Spirit." Both are there. Not the Spirit present and Christ absent. No; but both are present there. "The Redeemer comes," and then, "my Spirit shall not depart out of thy mouth, from henceforth and for ever."

5. *Jeremiah.* In chap. xxx. 21, 22, compared with chap. xxxi. 1, we have a full view of Israel's state in the latter day. Is there any notice, then, of the Lord's presence? Do these things go on in His *absence?* No; listen. Already (chap. xxx. 10) there is mention of their "*Noble One*" and "*Governor,*"

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the Royal *Governor* from Bethlehem, of whom Micah spoke; and lo! "all families of Israel" at that same time are blessed. The Lord Jesus (ver. 2) is seen among them, acting as Mediator, and as Governor, leading them on under Jehovah's smile.

6. And what saith *Ezekiel?* He speaks (chap. xliii. 7) of "the place of my throne . . . of my feet, where I will dwell." Compare ver. 2, 3. He shews a time when the "*desolate House*" is no more untenanted nor waste. And is there, then, any notice of the "Great Inhabitant" returned? Hear chap. xxxvii. 22, 24, 27, "I will make them one nation in the land, upon the mountains of Israel; and one king shall be king to them all; David my servant shall be king; and they shall have one shepherd. My tabernacle also shall be with them," &c. It is Jehovah Shammah! the Lord is there. He has fulfilled His word, "*Till* ye say!" They have said it, and He is among them for ever.

7. But finally. The Lord's peculiar (and we believe personal) presence is hinted in almost every prophecy in reference to Israel's latter days. There is indeed no prophecy that does not accord therewith. Take up Isa. xxxv., and you find at ver. 8, "Himself is with them," (marg.) And so "Great is the Holy One of Israel in the midst of thee," has some personal reference in chap. xii. 6. In Isa. lx. 1–13, is not the "place *of His feet*" the spot where He has stood when He returned? For it is not the *Spirit only*, but Himself. When Jer. iii. 17 speaks of a "throne," is there not a *King* there? When Zech. ii. 5 says, "*Lo! I come*, and dwell in the midst of thee," how well it accords! So Zeph. iii. 17, "In the midst of thee." Nor less plainly does Micah ii. 13 imply this, "Their king shall *pass before* them, even the *Lord God at the head* of them." It is Himself going before His flock again; it is the sheep hearing the Shepherd's voice again. And once more, in Ps. cii. 16–22, the full meaning is to be found in the *Lord himself* returned:—

"When Jehovah shall build up Zion, he shall appear in his glory;
The name of Jehovah shall be declared in Zion, and his praise in Jerusalem;
When the people are gathered together, and the kingdoms to serve Jehovah."

Third, Let us now state some results.

On that day when all Israel, *as a nation*, are saved, and the people all righteous, the true Solomon reigning over them, we expect to see realised many things spoken of by the prophets, and by the Lord himself. We do not expect to find a new "gate" into the "narrow way," but we expect to find that "narrow way" crowded by souls who entered, as now, by the

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"strait gate." We do not expect this change *apart* from the Spirit; we expect every change to be, as before, *by the Spirit;* but, in addition, we expect the *Lord himself* there, "*Jehovah Shammah.*" We look for the Spirit of the Lord "brooding" on the face of that deep, and yet also the Eternal Son there, manifest in flesh.

And among other results, then, we expect the fulfilling and understanding of that word, Matt. xix. 28. Not to exclusion of *others*, nor yet *confining* them to that space and people, but *q. d.*, that land that now rejects me and you, and makes us servants, shall, like Joseph's brethren, bow on that day to you. Do any say, "*Ah! presumptuous to expect this?*" Why? Is *grace* any less wonderful than glory? Do any say, "*It is* too high for sinners saved, but too low for Christ?" We reply, (as Dr Keith has somewhere said,) "Such persons are like Peter—'Thou shalt not wash my feet,' as if it were too much; and then, 'Not my feet only, but also my hands and my head,' as if it were too little."

But among the other results of that day will be, *earth's blessedness.* Some night say, "Why does Christ return to Israel only?" Not *only* to them, though they are the *centre spot.* From thence He blesses all the earth. Read Rom. xi. 15; James iv. 1, 2; Micah v. 7, 8; Zech. ii. 11.

It is not to *depress* other nations that Israel has the pre-eminence. As it was not so before, but all in order the better to keep the truth for the whole earth, so this future arrangement shall be in order that *mankind* may be elevated. This will be the time of the full "*elevation of the masses.*" Songs shall be sung, that all earth may hear, and in which all earth shall join. And then all shall "know that I am the LORD," (Ezek. xxxvi. 38.) They shall see God's power to save "chief of sinners," and to what extent faithfulness will go, and forgiveness and regenerating grace,—sins of deepest dye covered over, sanctification far advanced, God set on high by His deeds of wonder, and by the far-stretching of His line of grace.

But it is not in the usual way that Israel are to be missionaries. Only one passage, (Isa. lxvi. 19,) and that one misunderstood, (for it speaks of "Gentiles,") seems to say so. They will be a glorious spectacle, and nations shall come to them. As Ps. xl. 4 shews of individuals, so it seems on the scale of a nation; see Zech. xiv. 16, and Isa. lx. 1–3. As *Bunyan* was drawn by three saints conversing as they sat under shadow of the Great Rock, so nations come to look upon this, the transfiguration scene, and to hear from their lips the story of

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Jehovah's grace. Withal, it may also be the case that Israel may send forth his messengers from time to time.

Since all this is so, since Christ's coming, and Israel and earth's blessedness meet, what reason for "looking for that day!" Many, indeed, are the reasons. There are earth's groans, the martyr's cries, the state of a weeping Church, the widow, the man of sin's daring, saints' longing for the day of resurrection. But here is another, *Israel's and earth's blessedness!* Rise, then, O morning star, and *root of David*, and hope of Israel! Yes, and *Christ himself* then gets His desire. "His heart is toward the governors of Israel." Acts v. 31 shall then receive its full accomplishment, when He makes intercession for Jerusalem sinners, and gives "repentance and remission." These have been *preached* in His name to *all nations*, but in that day *Israel* receives these blessings overflowing from their long-rejected King and Priest.

But what sound is this we hear mingling with notes of joy and jubilee? In Jer. xxx. 23, "Behold, the whirlwind of the Lord goeth forth with fury, a continuing whirlwind." What voice is this? What notes are these jarring on the happy scene? They are solemn, solemn warning.

We saw that *conversion* then is to be the same as it was to *Nicodemus*, who came by night. No easier way hereafter. Men's will must be given up to God's. Ah! have we felt this? Have we experienced Zech. xii. and xiii.? No hope remains for us unless led by the Spirit to see sin, and to see that it needs an uplifted Saviour.

If any are pleasing themselves in hope of that day's glory, saying, "I shall see the star arise out of Israel!"—if fancy is revelling in imaginary participation of glory then without grace now, listen to the prophet's words, Amos v. 18, 19, 20. The hope of the Lord's coming is not *all* brightness. It is, as our old poet (Spenser) describes *hope;* while clad in blue, and leaning on her silver anchor, with eye upward, she has her melancholy traits.

> "Not all so cheerful seemed she of sight
> As was her sister. Whether dread did dwell
> Or anguish in her heart, is hard to tell."

To those who have heard the gospel in vain, to "foolish virgins" the door is for ever shut! "Behold, the whirlwind of the Lord goeth forth." While there is joy unmixed to saints, to the unsaved is a day of woe. "All kindreds wail," (Rev. i. 7.) As in that great Lisbon earthquake, the cathedral-bell heard

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at midnight did not summon to the sanctuary, but only told them of the rocking, heaving, tottering of all things—that day's sight of Him who comes "in flaming fire" to take vengeance on them that know not God, and obey not the gospel, shall be only terror and despair to those that have not already cried, "Hosanna, blessed is he that cometh in the name of the Lord."

Art. V.—THE REIGN OF SOLOMON AND THE MILLENNIAL REIGN OF CHRIST.

David and Solomon have always been acknowledged to be striking types of Christ. Their lives seem to prefigure two distinct periods in the history of Messiah, God manifest in the flesh, Immanuel. In David we see the man selected, and especially ordained by God, to be the leader of His people. He was a man of war from his youth, inured to danger and conflict, ever struggling with numerous and watchful foes, exposed to hardship, and war, and privation; yet one who finally gained the victory, because from the day when he stood forth against the giant on behalf of Israel, he trusted not in his own might, but in that of the Lord of hosts. Therefore he trod down his enemies on every side, and secured a future peace and prosperity to his people.

Such has been the character of David's reign; such has been and is the character of Christ's rule until the millennium. The Lord does indeed reign, because He has been anointed a Prince and a Saviour, and He "remaineth a King for ever." He does lead His people onwards, and will bring them to the Promised Land. But the way is yet through the wilderness. They are still encompassed on all sides by foes. Around the camp are the hosts of Satan, like the Moabites, and Ammonites, and Philistines. There are the carnal lusts and evil desires innate in the heart, the Jebusites and Amorites, as thorns in the sides, dwelling in the land; and, above all, there is the arch-enemy himself still unsubdued, still, like Goliath, proudly defying to battle the enemies of the living God. Sin rides rampant throughout the world, and the dark places of the earth are full of wickedness. Seven hundred millions of human beings are idol-worshippers, or under the sway of the false prophet. Of those who profess Christianity, few hold the faith committed to the saints. Against these enemies, the Lord, as Captain of our salvation,

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wages ceaseless battle. He is indeed a "man of war." He holds the sword as when of old He led the hosts of Israel to the walls of Jericho.

And although the time will come, (probably ere long,) when the power of Jehovah will be fully manifested with fiery lightning upon His adversaries, yet the day of vengeance is delayed, the cup of wrath is not yet full. A few years more, and the times of the Gentiles will be fulfilled. Before the end comes, we look for a tremendous development of the powers of evil, instigated by the devil; mankind will rise in unnatural rebellion against Christ and His Church. No feeble heavings (as a poet has sung) of the ocean sinking into rest, will mark the close of this dispensation; but a mighty tidal wave, gathering up the waters, will sweep with resistless force over the ancient landmarks, bearing with it the fragments of empires, and dynasties, and thrones. Amidst these foaming surges, the bark which holds the Church of Christ may be endangered and tempest-tost, while He, the keeper of Israel, may appear to slumber. And yet He neither slumbers nor sleeps. When the storm is at its worst, when Antichrist and his hosts are pressing on triumphantly, when the soldiers of the cross, distrusting their own might, call upon Him who alone has power to save, then high above the wreck and tumult will appear the form of One, before whom heavens and earth must bow; then will the calm, solemn, imperial voice be heard, "Peace, be still!" Thus far shalt thou come, and no further. Here shall thy proud waves be stayed.

And mark how this future manifestation of evil coincides with the reign of David as the type of our Saviour's present rule in the world. David was engaged almost throughout his reign in conflict with internal and external foes. But it was at the latter end, when he might have looked for rest and tranquillity, that he was most sorely beset. By the unnatural rebellion of his son Absalom, he was driven from his throne, and compelled to fight even for his life. Hosts of enemies rose up, ready to fulfil the decree of God that the sword should not depart from his house. Even his last days were embittered by the illegal attempt of his son Adonijah to wrest the kingdom. But the last rebellion failed, the elements of discord were hushed, all enemies were put down, and the troubled reign of David ushered in the peaceful age of Solomon.

As David's reign bears a close analogy to the present uncertain and distracted times, so the glorious era of Solomon is a still more striking type of the millennial reign of Christ.

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Under Solomon alone did the sons of Israel attain to that security and peace, which, together with the full possession of their land, had been promised by God to their forefathers. He alone exercised undisputed sovereignty over the dominion defined by Jehovah in His covenant with Abraham, from the Great Sea to the river Euphrates. The wild tribes of the desert feared the power of him who built Tadmor; the sovereigns of Ethiopia and Sheba brought him gifts. His magnificence, his wealth, the resources of his kingdom, were unsurpassed. His power was unopposed, because God had put the fear and dread of him upon all nations. Judah was then at rest, and Israel dwelt safely. Truly it was a glorious epoch, not only in their annals, but in the history of mankind.

But the chief influence of Solomon consisted, not so much in wealth and territorial possessions, (for the kingdom of Israel was but small when compared with the vast empires of antiquity,) as in his moral and intellectual power, in his wisdom derived directly from the original Source of all knowledge. It was not the splendour of his kingdom, the glories of his court, the gold and silver, the ivory throne, which attracted the great and wise and noble of earth to his footstool. Mankind do not pay so exclusive homage to material wealth and power, that they should come from all parts of the earth to hear the wisdom of Solomon; it was the pure worship, in a glorious temple, consecrated by the presence of Jehovah himself; it was the unerring judgment, the impartiality, the commanding intellect, the inspired mind;—these were the things which drew the nations with awe and veneration to bow before their master. They paid no extorted or unwilling obedience, but the homage which the inferior must always concede to the superior being; and thus it came to pass that in those days Jerusalem was the joy of the whole earth, with her palaces and gardens filled with all the delights of the sons of men, with her glorious temple on Mount Moriah, where the true God, enthroned between the cherubim, was adored by throngs of earnest worshippers. The natural foes of Israel, though not annihilated, were yet repressed, held in subjection as by a rod of iron, so that they dared not hurt or destroy in all God's holy mountain. Such were the characteristics of the reign of Solomon—a glorious foretaste of a still brighter age, when a Greater than Solomon shall reign in Zion.

If we read aright the record of prophecy, we can discern a very striking resemblance between the reign of Solomon and the future millennial kingdom of Christ. This analogy can be

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traced in several remarkable points, wherein the type and antitype seem chiefly to coincide.

First, we remark that during Solomon's reign Judæa occupied a conspicuous position as the great moral centre, the sun, as it were, of the civilised world, from which alone emanated the light of a pure religion. Like the small Waldensian Church in Europe in after ages, the Jewish nation touched on the confines of the great empires of antiquity. The Jew was then, as now, a witness to the infallible truth of God's Word. That remnant of the ancient revelation which the world still possessed, was derived from the original source of that divine light, which alone burned pure upon the altar of Jehovah in the temple consecrated by His presence. We trace the vestiges of this original revelation in the belief, the traditional rites and customs of the nations of antiquity, in their universal practice of sacrifices as a propitiatory rite, (an acknowledgment that without shedding of blood there is no remission,) in the structure of temples, resembling in many respects the model given by God in the wilderness to Moses, even in their oracles and mysterious predictions handed down from remotest ages, the ruins, as it were, of a structure once glorious, even of a temple built by no mortal hands. But it was in Judæa alone that the old charter granted by the Almighty to fallen man had been preserved. The children of Abraham possessed the record, the words of the everlasting covenant, "Who are Israelites, to whom pertaineth the adoption, and the glory, and the covenants," "whose are the fathers." Then the Jew stood forth as a signal monument of God's grace and election, even as now he is a monument of God's wrath. While all the earth around was shrouded in darkness, one spot alone was irradiated by the beams of the Sun of righteousness. The dew rested on the fleece alone, while the ground was dry. Though small in extent, still Judæa had been elevated to a high position as the great Protestant state of the ancient world, protesting against the idolatry, the superstitions, and abominable rites of pagan worship, especially antagonistic to Egypt, which (like Rome in our day) was the arch-corrupter of the original patriarchal faith, the house of spiritual as well as temporal bondage. From Jerusalem there went forth the law, the light to illuminate a world buried in darkness. To that light the nations instinctively turned, as the centre of attraction, although in their erratic orbits they had wandered far from the true course. And mark, too, how God in His mercy dealt with those nations, so that they were left without excuse. Not only did He set up a church, and

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choose out a people to be the witnesses of His word, and the guardians of the sacred oracles, but He brought all the great empires of antiquity successively in contact with the Jew, and that not in their weakness and decrepitude, not in their time of infancy or old age, but in the full pride of manhood, and the zenith of their power. It was then that the still small voice was heard, at which the Roman ruler trembled, while it reasoned of "righteousness, and temperance, and judgment to come." When Nebuchadnezzar, the king of kings, ruled in Babylon, he was compelled to own the power, and bow before the God of Israel. A Jew then interpreted the will of Jehovah, and read for his successor the mysterious handwriting, which announced the instant doom of the Babylonian. Then the Mede sat on his throne, and Daniel ruled monarch in Babylon. And when that dynasty passed away, and the ram yielded to the he-goat; when the Macedonian, flushed with conquest, was pressing onwards to complete the subjugation of Asia, the Jew crossed his path, and unfolded the mysterious scroll which long before had predicted his triumph, and the destiny of the world; and Alexander, like Nebuchadnezzar and Darius, acknowledged the supremacy of Israel's God; and so it was with the Roman. The empire of the fourth beast was contemporaneous with the manifestation in Judæa of the Son of God, even of Him whom the infatuated multitude, ignorant of the mighty truth to which they gave utterance, saluted with the title of "King of the Jews." Thus we learn in history the important part which the Jewish people, as heirs of the promise, have performed in the Divine administration of the world. Palestine was in ancient times, as it will hereafter be in a far higher degree, the centre from which emanated the only pure code and form of religion, which God in His mercy had given to fallen man.

Again, we find that the Jewish nation, under Solomon, afforded the most eminent example which the world had ever seen of a righteous people living under the direct government of Jehovah, and consequently enjoying all the blessings and privileges which were confirmed to them by the presence of Him who dwelt between the cherubims. Therefore, they were blessed above all people, living in peace and security under their vine and fig-tree. Their happiness and material prosperity is described in the words of Scripture, which record that, "Judah and Israel were many as the sand which is by the sea in multitude, eating and drinking and making merry."

Solomon, therefore, was pre-eminent among the kings of the earth, whom he excelled in riches and wisdom; but although, by

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God's favour, his realm was at peace, and his enemies subdued on every side, yet they were not totally destroyed. God left them to prove the people and their king to be the instruments of His anger, should the nation again become apostate. The winds restrained by Almighty power, waited only for the signal to be loosed. The elements of destruction pent up, were reserved for the future chastisement of an ungodly generation; and, in fact, they did afterwards burst forth, when the restraining power was removed, and the Lord, vexed by the idolatry of Solomon, had forsaken His people for a season. Then did their ancient foes confederate against them, and the last years of a glorious reign were troubled by the tumults of impending ruin and war, by the gathering of enemies on every side.

The Scriptures tell us that the future millennial reign of Christ will resemble in its chief characteristics that splendid era of Israel's history. Thus, the prophets have foretold that our Lord shall reign visibly on Mount Zion, on Solomon's throne, as the especial sovereign over His people Israel. There, in the same central spot, He will set up His ensign like the Shechinah, or the pillar of fire, for the nations. The bounds of Israel's actual dominion will be extended, according to the covenant, from the Great Sea to the Euphrates. But the Lord, as a mighty suzerain, will rule over all the nations, even unto the world's end. "All nations shall do Him service." As the surrounding tribes paid court to Solomon, so all the people of the earth must, perforce, bow down in adoration, and pay their homage, when "a Greater than Solomon is here." Awe-struck by the manifestation of Almighty power, when our Lord shall destroy the hosts of antichrist, they will not dare to dispute His sway. All then shall be at peace, Satan is bound, the elements of discord are hushed, nation shall not rise up against nation, nor can they hurt or destroy in God's holy mountain. Then, as of old, the law shall go forth from Jerusalem, and the messengers of salvation will bear the gospel to those who are yet unconverted. For even during that blessed era there may be many wanderers, many estranged from Christ's fold, who must be gathered in. Not until then can the prediction be truly fulfilled, that the knowledge of the Lord shall cover the earth, as the waters cover the sea. But when the Jews themselves have acknowledged their Messiah, and are ordained as apostles to carry to all nations, among whom they dwelt as exiles, the glad tidings of salvation, when the life of man is again prolonged to a period exceeding even that of the antediluvians, and a time given for hearing of

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the Word, and repentance, then, indeed, will the multitude of the saved be such as no man can number, and the Spirit of God will be poured forth on all flesh. When all have been thus brought under the influence of the Prince of Peace, mankind must rejoice in the happy change. This may result, not so much from any radical difference in the material condition of the earth, as from the moral character of its inhabitants. Doubtless, great changes will be effected on the earth's surface, by those who, living in perfect quiet and security, are converted to Christianity, and instructed by the Divine Teacher in all the arts of civilised life. We know by present experience how true it is that even in this imperfect state, righteousness exalteth a nation, not alone in a moral, but also in a temporal sense; how a Christian people like the Moravians and our own Pilgrim Fathers have turned the wilderness into a garden; how in Italy and Spain and the Mohammedan countries, where the beast and false prophet still hold sway, the fruitful land has become barren for the wickedness of those who dwell therein. When we regard these facts, and reflect on the mighty empire exercised over this material world by the human mind and intelligence; when we see a land like Britain transformed almost into a Paradise by the energy and labour of a Christian and free people, can we doubt the future glory of the earth when it becomes in reality the garden of the Lord, the chosen place of His rest? Then the pristine fertility of soil and salubrity of climate will be restored, the freshness of the budding spring shall be succeeded by the bloom of summer. No blight, or killing frosts, or scorching heats, no destructive influences incidental to the malign agency of the devil and his angels. Although the final purification of our earth may be deferred until the last overthrow of Satan, yet the conditions of human life will probably resemble those of our first parents in Paradise.

We, who are born heirs to a corrupt and sin-defiled world, can scarcely realise the happy state of those from whom all hurtful influences have been removed, where Christ reigns triumphant. God will then be gracious to His land, and visit His people, giving them food from heaven, and fruitful seasons. Then, with the renewed powers of earth, the original vigour of the human race will be restored. We inherit from our forefathers a corrupt and diseased frame. The seeds of evil have been transmitted through countless generations; and thus, by the simple operation of the natural laws, the sins of the fathers are visited on the children. But we know how, even in this state, life has been prolonged by habits of sober

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and temperate living, until it has almost reached the term originally allotted by the Creator, of one hundred and twenty years. And thus it may come to pass, that, in an age when all noxious influences are removed, under more genial skies and happier auspices, the original healthy condition of the body shall be so restored, that men may live even during one thousand years, and that those who die one hundred years old may be counted only as children.

And as with those of the body, so also it will be with man's intellectual powers. Knowledge will indeed be increased, when nations receive, as Adam and the patriarchs of old, their inspired lessons through the direct medium of God himself. Now, we climb painfully step by step the ladder of knowledge. By the dim light of reason, by conjecture, by chance, men like Newton or Galileo gain some insight into the great organic laws, and the mysteries of the universe. But in the days of old, when God walked and conversed with men, it was not so. The knowledge of the patriarchs, derived directly by instruction from God, was not vague or conjectural, but clear and defined like our mathematical truths. They reasoned not from second causes to a great first cause, but received with undoubting faith the truths transmitted by revelation; enough for them that their God had spoken. Much of this primeval lore was lost after the fall of man, and the consequent degradation of his moral and intellectual nature. But some vestiges still remained, to attest, as it were, like the footprints on the rocks, that God had not altogether given up the people to their vain imaginations. It would be an interesting study, though beyond our limits, to trace out the remnants of this traditional wisdom, which, though partially hidden and obscure, may still linger on the earth; and, as we believe, be found scattered among the nations of mankind.

It is in the East, in the cradle of the human race, where the social state remains still unchanged, the same as in the days of Abraham and the patriarchs, that we may perhaps still discover the vestiges of that ancient lore which taught the sons of Mizraim to build the temples of Luxor, and the Chaldean seer to distinguish the courses of the stars of heaven. We boast our wisdom, our witty inventions; but verily there are things undreamed of in our philosophy. We have not fathomed the depths of God's secret workings. Who taught the Hindoo that science by which he has been enabled to rear monuments of architecture which still are the wonders of the age? Who gave the knowledge of the compass to the Chinese—who the invention of letters—who disclosed those secrets of nature,

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of the properties of herbs and plants, which, transmitted from age to age, are still the basis of all our medicinal systems? These are questions which cannot, we believe, be solved by learned treatises on human capabilities of improvement, (for the tendency of man, when left to himself, has ever been to become degenerate,) or by histories of civilisation. Never shall we understand them aright, until we recognise the agency and presence of the Almighty Creator of all—the First Cause.

In those countries where the first dawn of science and civilisation appeared, a thick darkness now broods over the people. Sunk in idolatry and sensualism, they are evidently a degraded race. Whence came their genius—whence their inventive power? They have but instinctively preserved, like the animal creations, some spark of that light originally imparted through God's mercy to fallen and helpless man. Is is from the source of all primeval wisdom that the knowledge was immediately derived, which has cheered and aided the fallen race of Adam, since, banished from Eden, they set forth on their long and toilsome pilgrimage. And such was the wisdom of Solomon—a wisdom not of this world. In him God revived again, for a brief period, like the sun burst from amidst the clouds, that inspired knowledge which the world had almost lost. He could tell the stars in their courses; and how God, by wisdom, had established the heavens, and laid the foundations of the world. He knew those secret properties of herb and flower by which pain is assuaged and the sufferings of humanity alleviated. And such wisdom will God impart again to mankind, during that blissful period when the darkness which has covered the earth shall be dispelled, and the Gentiles shall come to the light of Him who reigns in Mount Zion, surrounded by ten thousand of His saints.

And thus, by comparing the type and antitype, we may be enabled partly to realise what the leading characteristics of Christ's millennial kingdom will be, according to those inspired predictions which, we believe, will be literally fulfilled. The chief character seems to be the repression of evil, and the universal development of good, under the holy and peaceful sway of Jehovah; while Satan is bound, his hosts of demons banished from the earth, all noxious influences removed, virtue will be triumphant and regain its natural supremacy, all the accidental counteracting causes which had hitherto obstructed it having ceased to exist. But even this reign of Christ himself during a thousand years, although a splendid era in the history of the universe, is not the final consummation. The end shall come when our Saviour—having de-

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stroyed all enemies, and death the last—shall deliver up the kingdom to His Father. Death, during the millennium, is not destroyed; evil, though repressed and overpowered, still exists. The wolf and cockatrice still are found on earth, though their nature is changed, and their hurtful powers unexercised. And although that golden age will especially be characterised by the universal spread of Christianity and the outpouring of the Spirit on all flesh,—although all nations and kindreds and tongues will pay a willing allegiance to the King of kings, still their may be some who, through their hardness and impenitent hearts, will even then turn aside from the voice of the charmer, and reject the offer of salvation. Notwithstanding the absence of Satan and his peculiar temptations, men—led away by the innate corruption of the heart, and enslaved by carnal lusts—will secretly cherish an opposition to the righteous decrees of God; and from them will Satan gather that rebel host, when, at the expiration of the thousand years, he is permitted again to go forth to deceive the nations and throw his last stake for the empire of the world. Then will be that fearful outburst, foretold in the Revelation, when the evil passions, long restrained, shall again, like the pent-up fires of the volcano, surge up in fierce rebellion against Christ and His saints. Never since the fall of man will the power and energy of Satan be so manifested as in that final struggle, when by signs and lying wonders he lures on the great confederacy of the apostate nations to their destruction. But never will the righteous vengeance of God be more awfully displayed. For swift and sudden will be that catastrophe which involves all—the arch-deceiver, his angels, and adherents—in one wide-spread ruin. No cunning devices, no satanic craft, can avert the outpouring of Divine wrath. The deceiver as well as the deceived will be comprehended in the final overthrow. Then, when all evil has been for ever banished from earth, when Satan is cast into the lake of fire, and death and the grave are swallowed up in victory, this earth must endure the baptism of fire, in order that it may be purified and consecrated as a fitting abode for the redeemed, who shall walk in the light of that glorious city, the New Jerusalem. No city has ever existed, nor can exist, on this sin-polluted earth, which may be compared even in the least degree with this glorious home of the risen saints. Even the millennial blessedness cannot attain to the perfection of this exceeding weight of glory. There—on this earth, even during the millennium—there may be death and ills consequent on the weakness of a fallen nature, and there, too, will

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be, even amidst perfect security and peace, the anticipation of future trial and danger of a fiery ordeal when Satan is again permitted to leave his prison-house. But in the new heavens and earth, which are created after the final victory over Satan and death and hell, there will be no sin, no pain or sorrow, no anticipation of future evil, for "the former things are passed away." Then only will the patriarch's dream be fully realised, and the communication between earth and heaven restored. For "behold the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God," (Rev. xxi. 3.)

Art. VI.—NOTES ON THE BOOK OF REVELATION.

Chapter XXI.

I. The new creation of heaven and earth. The heavenly Jerusalem upon the new earth with its inhabitants, (ver. 1-8.) II. Description of this heavenly city—its extent, costliness, glory, and sun, and inhabitants, (ver. 9-27.)

In this and the following chapter we have a description of the consummation of all things, or Paradise restored. Some expositors refer all this to the millennium, which, however, falls *before* the last judgment. These two states have certainly a similarity to each other, inasmuch as the millennium is the introduction to the eternal state. Here there will be no more death, which is not said of the millennium. These two chapters furnish us with a description of the new world—its glorious metropolis, new Jerusalem—the blessedness of the saints—and (chap. xxi. 8) there is once more allusion made to the condemned. The millennial state, however lovely, will be but the shadow of the one pictured before us. Let us remember, that however glorious the figures are by which the new Jerusalem is described, the reality will far surpass them. No earthly thing can adequately represent heavenly glory and blessedness. To Satan's everlasting confusion, man will be as God in Christ, and enjoy intimate communion with Him, ever world without end. There will be no longer a possibility of a fall, or of any evil, because "the former things will have passed away." "He that sits upon the throne said, Behold, I make all things new." And adds, "It is done." In God's eternal purpose all is completed.

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Ver. 1.—In this passage is contained the glorification of the Father, as in ver. 2 that of the Son. The glory of the Father appears here as the Creator of all. He created the first earth, which has been and still is under the curse. He will new create both heaven and earth after the last judgment, (see ver. 5.) The Son is glorified in ver. 2, because it informs us of the full realisation of the redemption that He came into this world to achieve.

The infinite and incomprehensible God will, through Christ, be revealed to His intelligent and glorified creatures in a tangible form; for all the manifestations of God have the tendency to render Himself comprehensible to His holy and intelligent beings. And this will render our worship and service the more heartfelt and devout. The more we know of God, as revealed in Christ, the better we shall praise and love Him.

With the full redemption of man, this earth, and all belonging to our system, will be new created. And heaven is where God takes up His abode. Let us well understand—this present heaven and earth will not be annihilated, but new created. In the sense as the earth is said to have been destroyed by the flood, and yet continued in a deteriorated state, so will heaven and earth continue after this "passing away," but in a vastly enhanced, altered, and glorified state. This new creation is alluded to by the Prophets, (Isa. lxv. 17, lxvi. 22; Ps. cii. 25, 26; 2 Peter iii. 10–13.) The inhospitable sea, which now occupies nearly three-fourths of the earth, will, however, be no longer. What will become of it we are not told. But changed it will be from what it now is. Evidently, in the new state of things, it will not be required, and therefore cease to exist as sea.

Ver 2.—After this new creation of heaven and earth. "John saw the holy city, new Jerusalem, coming down from God out of heaven." God proceeded similarly at the first creation of this world. It was not till all was ready for man's comfort and happiness that he was created and placed in the abode prepared for him. The new Jerusalem comprehends its thrice-blessed inhabitants. They descend in it from heaven. It is called "holy," because God will manifest His glory in it, and because its inhabitants are a holy temple and dwelling-place of God the Father and the Lord Jesus Christ. For this city Abraham looked, (Heb. xi. 10, 16, xii. 22,) and of it St Paul speaks, (Gal. iv. 26.) This glorious city will be the sun of the new world, (ver. 23, 24.) There is no rational ground why these things should not all be taken in their literal sense. They will take place, as here described, immediately upon the

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new creation of heaven and earth, which follows upon the general judgment of quick and dead.

This earth has been honoured by the Son of God. He condescended to be born upon it, and suffered and died on it, for its fallen and ruined inhabitants. Upon this earth, therefore, when renewed, God's glory will be manifested in a peculiar manner, so that it will become, as it were, the metropolis of the universe, comprehended in the phrase, "the kingdom of God."

The marriage of the Lamb, which commenced chap. xix. 7, will now be completed. The heavenly Bridegroom will have settled His Bride in His glorious residence. "The many mansions in His Father's house," will now be awarded to those who have been prepared for them in this state of probation. This is the heaven which the citizens of the new Jerusalem look forward to. The earth itself will be heaven, as man will be divine.

Oh the bliss, the happiness, and the glory which will be the everlasting portion of the believer in Jesus! Dear Saviour, vouchsafe to bring the writer and the reader into this thrice-happy state!

Ver. 3.—The shadows of the Old Testament will now become realities. What was typified by the Shechinah, or visible presence of the Lord, in the Holy of Holies, will now be realised in the fullest sense. Then the relation of God to this world will be much more innate than it was ever before. This will constitute the highest degree of happiness; and it will be the portion of the whole body of the saints. What a glorious salvation has God wrought out for us in Christ Jesus! Here it will reach its highest point—the perfected Church, the new Jerusalem, will then be the temple of the living God, in which He will dwell for ever. What tongue can utter or describe such happiness and such glory! It exceeds man's thoughts and apprehension. "God himself shall be with them, and be their God," (see 1 Cor. xv. 28.) These are simple words indeed, but what mind can fully conceive their meaning?

"The great voice out of heaven," with which this condescension of God was announced, implies the greatness of the blessing. The inhabitants of heaven were astonished at it—hence, the word, "behold," which denotes here a subject of great wonderment. May God the Holy Spirit give us all ears to hear!

Ver. 4.—Now will be fully realised what was stated already, chap. vii. 16, 17, (compare Isa. lx. 19, 20.) Weeping will be no more there, because "there will be no more death, neither

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sorrow nor crying, neither shall there be any more pain." Sin, the cause of all evil, will then exist no longer. There will remain nothing to be wished for, either for ourselves or for others; because all will be as happy as their capacity will admit of. The words "no more" imply, however, that in a certain degree these things will continue up to this time; that is, during the millennium. Weeping has always been, more or less, the pilgrim's lot in urging his way through this wilderness world. But, happy mourner, soon, very soon, will "God wipe away thy tears from thine eyes. All the misery which commenced, Gen. iii., and developed itself, in multiform characters, throughout the history of the human race, will cease for ever. 'The former things are passed away.' Blessed words! Let us pray with the Spirit and the Bride, Blessed Lord, come quickly."

Ver. 5.—Since chap. iv. 2, and v. 6, 13, God the Father, as seated upon the throne, has not been till now specially alluded to. He promises here the new creation of the whole universe. To Him will all be subject in the end, (see 1 Cor. xv. 28.) In and through Christ all will be united again in one harmonious whole, (see Eph. i. 10; Phil. ii. 9–11; and Col. i. 20.) And lest any one should think it impossible, it is added, " Write, for these words are true and faithful." It is remarkable that those words should occur three times at the close of this book, (see chap. xix. 9, and xxii. 6.) Thereby is declared that all these things, however wonderful, will infallibly be fulfilled.

Ver. 6.—" It is done " in God's purpose, according to His foreknowledge; all is finished. Everything, either foretold in this book or in any other part of the Bible, is completed in His sight. What a comfort to the humble believer! He does not look for uncertainties, but for things which are done in God's mind. These blessed words, " It is done," occur three times in such an important sense: (Gen. ii. 2,) after the completion of the creation; (John xix. 30,) after the finishing of the work of redemption; and here, at the consummation of all things. God has none before or after Him; consequently, He is both the origin and object of all things, (see Rom. xi. 36.) He has declared this solemnly. No power whatsoever can hinder Him in the execution of His own gracious purposes.

All knees shall bow to Him, (Isa. xlv. 21–25.) He will give water of life to all who thirst, irrespective of their unworthiness. The thirst exists, in order to be quenched—yes, quenched for ever. Thirst renders us fit objects for this glorious redemption, and victory over sin, makes us worthy of it.

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Ver. 7.—Whoever in the time of grace and of conflict overcomes by denying himself, and taking up his cross, and following Jesus, even should he thereby lose his life, will inherit all this blessedness here specified. He will become a citizen of the new Jerusalem, and enjoy its unspeakable bliss for ever and ever. "And I will be his God," or I will reveal myself to him as the never-ending source of all good, and as the fulness of all perfection. "And he shall be my son," or, through union with Christ, he shall possess essentially divine life, truth, and love; or be in the fullest sense "a partaker of the divine nature," and exhibit the image and the glory of Christ. But where there is an overcoming required, there must be enemies and difficulties in the way. Such there are in the Christian's path through life. His own heart of unbelief is one of his greatest enemies. Then there is the devil, and the world with its allurements, all which must be conquered.

Ver. 8.—What a fearful picture do those present to us who do not overcome! They form a complete contrast to the above.

"The fearful" stand foremost. They denote the cowards, despairing, and faint-hearted, who cannot venture to engage in the conflict, having no trust in God, and thus are carried along by the stream with the rest of this world. In fact, unbelief is at the bottom of this fearfulness. How many have fallen, and will yet fall, into this snare! When once persecution arises because of the word, how many will deny Christ! Many, who have now a good hope, as they think, will be ensnared by the fear of man, and draw back at the prospect of suffering for Christ's sake. Let us be admonished by the fate of these characters. Not in vain has the Lord given us such glorious promises in His Word. They ought to inspire us with confidence and trust in God. And while under suffering, we should be meek as lambs; in the cause of our Lord, we should be bold as lions. The remaining seven classes specified in this passage are obviously condemned by the Word of God; and there is therefore no wonder that they should have their portion in the lake of fire. A love to what is untrue and unjust will ever cherish the vices here alluded to. Whereas active love to what is true and just will promote every Christian virtue. Let us pray for a greater measure of faith —we want a realising faith, that will bring eternal realities to our full apprehension. And let us guard against that fearful cowardly spirit in the service of our Lord, so fatal in the end. On "the second death," see chap. xx. 14.

Ver. 9–21.—In this passage follows a particular description of the greatness and glory of the city of God. This is the

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truest contrast of the great whore (chap. xvii. 1–6, 18.) How utterly worthless and insignificant are earthly greatness and glory, when compared with those of heaven! This is the Bride, the Lamb's wife, (ver. 2.) She is now united to Christ for ever, and located in the city specially prepared for her by God. Before, John saw this city from a distance; now he is permitted to view it near, and learn all its costliness and dimensions. All the types and figures of the Old Testament, will find here their antitypes and complete fulfilment. All God's precious promises will now be fully realised. And, let it be observed, all will be real and tangible. Risen, glorified bodies will require a habitation suited to their corporeal state. Jesus Christ ascended to heaven in a real body; and will so come again, (Acts i. 11); and His saints will be like Him, (1 John iii. 2.) In fact, visibility, and a manifestation in form, are the object and tendency of all the ways and designs of our God. All truly spiritual and invisible things will only then be perfected, when they have become tangible manifestations, or expressed in a bodily form; and thus become accessible or enjoyable to glorified men. Oh, what love and condescension!

Ver. 9.—This is one of *those* angels mentioned in chap. xv. 1, xvii. 1. The transcendent glory of the Bride is here assumed—her habitation merely is described. And this is beautiful and grand, so that the apostle laboured for suitable expressions to describe it. All that is considered precious with man, is employed in order to convey some idea of the glorious reality. Let us not consider it beside our purpose to dwell a little on these heavenly realities. Do we not want to know something about our eternal home?

Ver. 10.—John was carried to this high mountain in order to see the interior of this glorious city, and to describe it for our instruction and encouragement. The height of the mountain stands in harmony with the height of the city, (ver. 16.) This is the "Jerusalem which is *now* above, (Gal. iv. 26;) which is the mother of us all." For this city, Abraham looked. It is built of God; hence, eternal, like Himself. When the redemption, which is in Christ Jesus, shall be completed, then it *will come down* upon the new created earth, (ver. 2.)

Ver. 11.—The most transcendent glory of God beamed from this city—God dwells in it as in His temple, (ver. 22, 23.) Its light (φωστὴρ), through which it enlightens all around, was like unto a stone most precious—a crystal-like jasper—perhaps a diamond; for the kinds of jasper of the ancients are not fully known, (see chap. iv. 3.) The external splendour of this city may give us an idea of its internal state.

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Ver. 12.—The whole representation reminds us of the Old Testament constitution, particularly of the city to be built, according to Ezek. xlviii. 31–34; and all is most closely connected with the prophecies given to God's ancient people. Had not Moses to make all things in strict agreement to a pattern shewn him on the mount? All things have their prototype in heaven. The *remnant* of God's ancient people, from the beginning, constituted the gates of the kingdom of heaven. All the apostles and first preachers of the gospel were Jews; and the Church, for some years, was confined to them. The Christian Church being formed by Gentile converts, is added to the remnant of Israel. At last, restored Israel is to inherit all Gentile nations, (Isa. liv. 2, 3.) The twelve gates with their twelve angels, and the high wall, are, as it appears, to deny admittance to those who have no right to enter into this holy city, (ver. 27.) The gates will never be shut, (ver. 25.) The names of the twelve tribes of the children of Israel, John saw written probably on the architraves of the gates, as they were engraven on the breastplate of the high priest, (Exod. xxviii. 15, &c.) This is to shew that God's chosen seed of Israel, and those from among the Gentiles, who have been made "fellow citizens with the saints, and of the household of God, and who are built upon the foundation of the apostles and prophets, Jesus Christ being the chief corner-stone," &c., (Eph. ii. 19–27), will alone become inheritors of this holy and blessed abode. Oh that we were wise, and no longer preferred the unsatisfying and fleeting joys of earth to these heavenly realities! Let us imitate St Paul, (Phil. iii. 7–14.) He knew what he was about.

Ver. 13.—Comp. Ezek. xlviii. 31–34. This is, however, not the same city, because it will exist during the millennium. It is, nevertheless, a type of this heavenly city. The twelve gates face the four cardinal points, so that its thrice-blessed heirs may approach it from every part of the earth. At the same time, may we learn the order and symmetry there is in all God's works.

Ver. 14.—There are three foundations on each side, and between each foundation there is a gate. In these twelve foundations, John saw the names of the twelve apostles written. They were the spiritual builders of this edifice, (1 Cor. iii. 10, 11,) and laid the foundation on Jesus Christ, as the chief corner-stone, (Eph. ii. 19, 20.) Upon these twelve foundations, therefore, as prominant places, the names of the twelve apostles will be seen, for an eternal memorial. What an honour, for these once despised men, who, like their blessed

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Master, were cast out by most as not worthy of notice by the world! Will our blessed Saviour's words not be fully verified then? "He that exalteth himself shall be abased; but he that humbleth himself shall be exalted."

Ver. 15, 16.—Hitherto, the angel *shewed* the apostle *the beauty* of this holy city; now he begins to *make him understand its dimensions.* As the holy of holies was a perfect cube, so is this city to be. Likewise, in the typical temple of Ezek. xliii. 16, 17, xlv. 2, the square is the form of its measurement. This city will be 12,000 furlongs every way, which presents a surprising locality. In it God will dwell with His own, and manifest His glory in endless varieties, throughout eternal ages. This city being a cube of 12,000 furlongs, will afford a glorious habitation of God and His people. This will be the Eden, or Paradise restored upon the new earth. Should any one ask, "But how will the saints have intercourse with each other in their far-separated mansions?" We shall travel or move about then with the quickness of thought, and nothing whatsoever will obstruct our course. If any person wishes to know the space of this cube, he may calculate it; for it is "the measure of a man." Its great dimensions shew that there will be multitudes of saints.

Ver. 17.—These 144 cubits seem to be the thickness of the wall, as the height and length thereof are included already in the foregoing measurement. The measure which the angel employed, was that in use among men; hence, all is to be taken literally, and as it stands.

Ver. 18.—The city, with all its mansions, are transparent, like unto clear glass, (comp. ver. 11.) We must remember, that with the new creation of this world, the elements will be sublimed, so that all things will be changed or reduced into the purest matter. All that is precious and brilliant will be employed in this city of God. We can therefore form no adequate idea of the glory and splendour of this place, being ignorant of the true nature of substances, after this world shall have passed away. This is the reason why the apostle says, "Like unto clear glass," or crystal. Let us then anticipate the transcendent glory of the new Jerusalem, and look forward to it with earnest desire.

Ver. 19, 20.—What a glorious habitation will this be! And we must ever bear in mind, that these earthly gems are only faint representations of the heavenly beauties. Perhaps, by comparing Solomon with Christ, we may obtain some conception. Solomon was certainly encircled with great splendour and glory; but he was but an imperfect type of Christ.

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Heavenly things can only be rendered accessible to our comprehension by earthly things. All the most glowing language of the prophets, such as Isa. xliv. 11, 12, and lx. 13–20, will be most literally fulfilled. In the whole creation there is unity in the greatest variety; but nowhere dead monotony. In the breastplate of the Jewish high priest, there were similar gems, (Exod. xxviii. 17, &c.) No doubt, their bright and refulgent colours had a meaning. The ancients inquired more into these light-attracting and light-refulgent stones than we do in our supposed superior wisdom. As there are different stars in the firmament, both as to size and colour, and yet constitute one glorious whole, so it will be in this city of our God. There will be one blissful happiness, but manifested in various degrees of glory. The colours of the gems forming the foundations are, 1. Jasper, (see ver. 11,) white, brilliant, supposed to be our diamond; 2. Sapphire, sky blue; 3. Chalcedony, milk white; 4. Emerald, grass green; 5. Sardonyx, dark red; 6. Sardius, bright red; 7. Chrysolite, bright gold colour; 8. Beryl, sea green; 9. Topaz, yellow; 10. Chrysoprasus, leek or pale green; 11. Jacinth, yellow red; 12. Amethyst, violet.

Ver. 21.—Here also only those readers can feel difficulty in reconciling the reality with this description, who think that there can be no other pearls than those which we know, and in our poverty consider precious. God's power has no limits—all that His Word assures us of will take place; man's unbelief cannot change it. The streets even will be of pure gold, as it were transparent glass. Such splendour and glory will require glorified bodies to enjoy them. "Glorious things are spoken of thee, thou city of our God!" May our gracious Saviour mercifully fit us for this blessed abode!

Ver. 22–27.—In these verses is shewn the blessed effect of the presence of God, and of the Lamb. However glowingly Isaiah described the millennial glory, in chap lx., this heavenly state will far surpass all.

Ver. 22.—There are no farther means in this city for instruction or preaching—no temples—no services as now—no, "for the Lord God Almighty and the Lamb are the temple of it." The triune God will fill the new Jerusalem, so that its citizens will be penetrated with His knowledge, and filled with His glory. Hence, they require no means of grace. There will be no longer a church, but a kingdom, in which love will be the eternal law. And worship, thanksgiving, and praise, will be the never-ceasing occupation of its happy inmates. From this exalted state, we learn the necessity of

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being transformed here into the image of Jesus—of living a life of close intimacy with Christ, and of having communion with the Father and the Holy Ghost, through the Son.

Ver. 23.—Where the original of all light and splendour shines, there created light will no longer be needed. Upon the new earth, instead of the sun, will be substituted the city of our God, which has light in itself; "because the glory of God does lighten it, and the Lamb is the light thereof." These expressions imply, that the eternal God will manifest Himself through the god-man, Jesus Christ. His light and glory will shine through the Son, who is "the brightness of the Father's glory, and the express image of His person." Christ will reflect the light and glory of God, not only in this city, but through it far and near. (Comp. ver. 24.)

However, we must repeat it—those who would dwell in this glorious city, must have been made partakers of Christ's nature, and thus be habituated to dwell in the light, and to walk in God's holy presence. "Without holiness, no man shall see God." And those who "would see Him as He is, must be like Him."

Ver. 24.—From this passage it is apparent that there will be nations, who, though not condemned, will not have the privilege of dwelling in this holy city. But they will walk in its light. (Comp. chap. xxii. 2–14; Luke xvi. 9.)

May these nations not denote those who, at the last judgment, will be placed at the right hand? Who, though not belonging to the Bride, the Lamb's wife, will become attendants upon her? (Comp. Ps. xlv. 9, &c.) This supposition receives strength by the following Scriptures, denoting the typical glory of the Bride of Christ—Isa. lx. 3, 10, 11, 14, 16, lxii. 2. In these passages, evidently, the Church is distinguished from the Gentiles or nations.

However, we would only throw out a hint for reflecting minds, who wish to understand the whole counsel of God, and who feel the solemnity of the declarations, chap. xxii. 18, 19.

"The kings of the earth," are understood by some to mean the citizens of the New Jerusalem, who are said to be kings, (chap. i. 6, v. 10.) But the connexion would lead us to take them as kings of the nations spoken of in the verse.

Ver. 25.—Night is an imperfection, and only suits our present state of being. With God there is no night nor darkness. (Ps. cxxxix. 11, 12.) In the heavenly city, there will be no longer any change, as here, of day and night, but one eternal day, (chap. xxii. 5.) And as now, by day the gates of a city are not shut; so neither are they there. (Comp.

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Isa. lxi. 11.) There will be undisturbed peace and safety—a blessed rest in the service of our adorable God and Saviour. Amen.

Ver. 26.—This verse seems to refer to verse 24, and indicates that the kings there mentioned will bring "the glory and honour of the nations into it." Thus, these kings might denote the priest-kings alluded to, (ver. 24,) or those who will reign with Christ, (chap. xx. 6, xxii. 5.) All the glory of the earth will be centralised there, and be consecrated for the advancement of the everlasting praise of the Lord.

Ver. 27.—Purity, holiness, truth, and love will appear in the new Jerusalem in their perfection. Those who will enter this sacred abode must have been purified, and "cleansed from all the defilements of the flesh and the spirit, and must have perfected holiness in the fear of the Lord." Those that have not been thus purified have no dispositions for this holy place. Heaven would be no heaven for them. Those only who have "their names written in the Lamb's book of life," who have been foreseen from eternity, and called in time, and made holy, or transformed into the image of Christ, will be admitted there. Yet there is no medium state spoken of in the Word of God—we must either be saved and enter into life, or we shall be cast into the lake of fire. Who would leave such an important matter in uncertainty? Let us then all unite in the psalmist's prayer, "Create in me a clean heart, O God; and renew a right spirit within me." Again, "Search me, O God, and know my heart: try me, and know my thoughts; and see if there be any wicked way in me, and lead me in the way everlasting."

Chapter XXII.

I. The anti-type of Paradise, with its water of life or tree of life. The priestly and regal office of the saints, ver. 1-5. II. The angel reassures John of the certainty of these things, particularly of Christ's coming; and, to raise the expectations of the Bride the more, the Lord reasserts His coming, ver. 6-17. III. Solemn denunciation against the corrupters of this book, and happy close, ver. 18-21.

Now follows the termination of this blessed book, consisting of different visions, which form one whole. The same angel shewed John all, (ver. 16, compare chap. i. 1.) Here we have paradise restored in a greatly enhanced state. This book constitutes the close of all prophetic visions. The words, "These sayings are true and faithful," (ver. 6) are alluded to, we have

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asserted, three times at the end of this vision. Who that feels the greatness of the bliss and happiness promised therein can refrain from rejoicing in the prospect of them, and from praising the Lord unceasingly? No mind can conceive, much less any tongue utter, the continually augmented glory and felicity implied in this revelation. How backward are we "to believe all that the prophets have spoken!"

Ver. 1-5.—These verses acquaint us with the glory of the saints in the heavenly city. It will be far more than paradise restored; because—

1. There will be no more curse, nor possibility of a fall, (ver. 3.)

2. There will be an uninterrupted and increased enjoyment in the presence of God, (ver. 4.)

3. There will be no more night, as in the first paradise, (ver. 5;) and

4. There will be an eternal participation in God's sole prerogative; for "the saints will reign for ever and ever," (ver. 5.)

Ver. 1.—A continued description of the glory of the city of God. "This pure river of water of life," (alluded to chap. vii. 17,) must not be understood in a merely spiritual sense, but as denoting a real stream. (Compare Ezek. xlvii. 1, 12; Joel iii. 15; Zech. xiv. 8.) These passages refer to the millennial and typical state of the one here described. This water of life is an actual representation of the Spirit of God, who, in a real manner, will flow out into all the inhabitants of this heavenly city. As our blessed Saviour was after His resurrection, so will glorified man be a tangible being, and will require similar means for his enjoyment and happiness. From God, as the sole fountain of life and happiness, glorified man will receive a constant supply of everything. There will be an eternal flow of all that can render the citizens of the new Jerusalem happy from God, through Jesus Christ, "in whom all the fulness of the godhead dwelleth bodily." It is called "a river," to imply the abundance of this "water of life." (Compare John iv. 14.) When this will be fulfilled, then the economy of the Holy Ghost will be consummated. As yet it is experienced in a very slight degree.

Let us learn, then, what "heights and depths" the redemption has which is in Christ Jesus. The outpouring of the Holy Spirit on the day of Pentecost was only the beginning of His part in the work of redemption. His more sensible presence in the millennium even will only be a nearer approach to His stream-like outflow upon the saints in the eternal state.

Ver. 2.—This passage seems to refer to chap. xxi. 24, and

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alludes to some process whereby the nations (ἔθνη) there mentioned shall be healed, and be fitted for a higher state. They are certainly a different class of persons from the inhabitants of the city. Here we have confirmed what we said on the preceding verse, that there are real enjoyments in the new Jerusalem. While the leaves of the tree of life are said "to be for the healing of the nations," it is but reasonable to infer that the fruits are for the enjoyment of the saints. Only let us always bear in mind that all will be in perfect harmony with a heavenly and glorified state. From the fact that there are trees on either side of the river, it is evident that there are many, and perhaps of various kinds. This city will be a garden of God—the paradise of the new world.

Ver. 3.—There shall be no longer any *opposing* or conflicting power—this is the newly adopted reading. All will live and breathe, so to say, in the love of God—in His immediate presence; and not a thought will rise in the breast of any that is contrary to the will of God. In fact, the Spirit of God being the all-animating power in this city, and flowing out into every soul, there can be no room left for any contrariety of feeling among its thrice-blessed inhabitants. "The former things will indeed have passed away, and all things have become new." What St Paul says (1 Cor. xv. 24, 28) will now have been fulfilled. Therefore we read of "the throne of God and of the Lamb,"—Christ will have His own throne, and reign conjointly with the Father. It will be through the Son that the Father will manifest Himself to His saints. In a certain sense, therefore, Christ will give up His rule to the Father, and yet reign with Him for ever and ever. (1 Cor. xv. 24; Ps. xlv. 6; compare ver. 5.) "And *His* servants shall serve Him," in a priestly and regal character, (chap. i. 6, v. 10, xx. 6.) The original seems to imply this. It may be with reference to what was said chap. xxi. 24, and ver. 2 of this chapter.

Ver. 4.—Hitherto the tenses varied from the present to the past, and then to the future. But from this verse all is future, having reference to the service and reign of the servants of God in the new Jerusalem. They will see Jesus Christ in person, as "the brightness of the Father's glory, and the express image of His person." And in Him they will see God the Father. What happiness this! And this implies that they will be like Him; for none can see Him as He is but he that is like Him, (1 John iii. 2.) To behold the face of God denotes the greatest bliss and delight conceivable. His image will be expressed upon their very countenance, and by this they will be distinguished world without end. (Comp. chap. iii. 12, xiv. 1.)

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And what in the last passage is said of the 144,000 only, that will be true of all the inhabitants of the new Jerusalem. May we belong to them!

Ver. 5.—What was said (chap. xxi. 23, 25) of the city is here said of its blessed inhabitants; night and day will no longer alternate there as here—there will be one eternal day. God, dwelling with them and shining *in* and *through* them, will render all other light unnecessary. They will be themselves a light in the Lord. This is the glorious object of all, that the Lord *has done, is doing,* and *will do.* As Christ will reign with the Father (ver. 3,) so "will they reign with Him for ever and ever."

Ver. 6.—From here to the end we have different persons introduced. This part resembles the beginning of the book; and we may say that the prophetic portion terminates with ver. 5. The same angel, who throughout directed the apostle, solemnly confirms the words of this prophecy, and declares "these sayings as faithful and true," and as originating in God, who alone can declare future events. God has the Spirit of prophecy—He imparted Him to the prophets of the Old Testament as well as unto John. (2 Pet. i. 21; chap. xix. 10.)

Ver. 7.—Here the blessed Saviour Himself confirms that which is asserted by the angel in ver. 6. "Behold, I come quickly;" this expression occurs no less than four times in this chapter, and once in chapter iii. 11, and it is remarkable, it always is expressive of consolation and comfort to those who look for His appearing. From the beginning the saints have looked for Christ's second coming, as an event which would end all their conflicts, trials, and sufferings. And those who "fell asleep in Jesus," await His coming. When the trumpet will usher in His appearing, they will be raised with glorified bodies, and participate in all the glory and happiness accompanying that joyful event. So far His coming to succour His own has been invisible. But He will come at last in very person (Acts i. 11.) "Blessed is he that *keepeth* the sayings of this prophecy," (comp. chap. i. 3.) After these solemn injunctions or rather declarations, who can be inattentive to this book? Oh, let us but reflect who He is that speaks! And let us remember that He speaks to those whose hearts' desire it is to do His will, and hope to be with Him in the mansions of glory!

Ver. 8, 9.—As in the beginning, so likewise at the end, the apostle gives his well-known name, in order to confirm the words of this prophecy the more. And to shew the effect which these glorious manifestations had upon him, he informs us of the

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mistake which he made a second time, in falling down, and wishing to worship the angel who revealed them to him. This acquaints us with his ecstatic joy at beholding such a blissful eternity. However, the angel, as in chap. xix. 10, prohibited this act, and told him to give God the praise for this revelation. God is to be glorified, as for His loving-kindness and mercy, so for the manifestation of His gracious yet future purposes, made known to us in this prophecy. The angel makes himself known to John as a fellow-servant, and a brother, and as one who looks forward, with many others, to the glorious fulfilment of the sayings of this blessed book. Though a sinless being, and as such not a partaker in the redemption which is in Christ Jesus, he may nevertheless represent himself as he does. All the inhabitants of heaven take the deepest interest in all the doings of their beneficent Creator and Preserver; and will participate in some way in *all* His glorious manifestations. The host of angels, chap. vii. 12, unite with the innumerable multitude in ascribing "blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, unto God." In the heavenly state there will be no private interest; but all will have one mind and one will, and that mind and will, will be incessantly occupied in extolling Him "who sitteth on the throne, and in adoring the Lamb" that was slain, ever world without end. As stated under verse 1, the Holy Ghost will be the mind and will of all. Like a mighty stream, He will flow out from the throne into all, and through all, the host of blessed spirits inhabiting the new Jerusalem. O glorious and blissful state come, come soon! and, through grace, count us all worthy of this blessed abode who love Thee!

Ver. 10.—Jesus Himself is here the speaker. This becomes evident from verse 12, which is a continuation of this passage, (comp. chap. i. 11, x. 4.) This renders the injunction the more emphatic—"Seal not the sayings of this prophecy." This clearly shews that this revelation is not to be kept back, but to be communicated, and to be made known to the Lord's people. The ministers of the gospel are charged thereby to study this book, not only for themselves, but to explain it to their hearers. The great encouragements and warnings are to be pointed out and enforced; and this the more as we see the time of their *final* fulfilment drawing nigh. The humble believer who comes to this book with a teachable spirit, and believes its precious truths in godly simplicity, will always obtain a blessing; and, by the Holy Spirit, will be led to the

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right apprehension of its sublime teaching. None can ever read and prayerfully study this book without a rich reward.

How far this prophecy had reference to the Christians in primitive times, we noticed under chap. i. 3. With regard to us, living as we do at the very end of the Gentile dispensation, the time of the accomplishment of these sayings must be at hand. The signs of the times are too marked, that we should be any longer in doubt regarding the nearness of our blessed Lord's appearing. Part of this prophecy has been fulfilled, and some partially, and those portions which have an exclusive reference to our Lord's second coming in person, will speedily be fulfilled. Oh, let us, then, attend to the blessed contents of this book! They are full of comfort to believers, for whom they are designed. They *will be* accomplished really, whatever some may say or think.

Ver. 11.—This passage contains no command, but is prophetic of ungodly men as well as of godly. It may be rendered thus, "The unjust will become more unjust: and the filthy will become more filthy: and the righteous will become more righteous: and the holy will become more holy." These words seem to have special reference to the time of the accomplishment of this prophecy. Those who disregard it, and continue determined opponents to its blessed truths—hence are wilfully cleaving to what is evil—they will proceed from one degree of evil unto another, and from one degree of impurity to another. On the other hand, those who adhere to its precious words, and believe its soul-stirring promises, and through grace enabled, are earnestly pursuing a life of holiness, they will advance, and be more and more transformed into the image of the Lord. The reason why this prophetic declaration is here introduced is, that in the very last days, the temptations to evil will become so powerful and overwhelming, that nothing but a resolute adherence to the truth can preserve us. No medium state will do. Every one, then, will naturally incline and cleave at last to what he had already before given his heart. Christ will come to judgment: hence, every one must determine to be either *for* or *against* Christ—must either have chosen the good or adhered to the evil. In this view, our Lord says,

Ver. 12.—"Behold, I come quickly," &c. This verse contains a great encouragement to believers, faithfully to pursue the good, and to endure, whatever may come upon us, even unto death. Those who have been taken to their rest by the invisible coming of the Lord, enjoy already their reward. But, at His coming in person, He will reward all before an

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assembled universe, "according as their works shall be." The severity of the trials that will overtake God's people in the end, make these encouragements the more needful.

The connexion in which this passage stands seems to imply, that the reward here promised has special reference to the confessors who remain steadfast and faithful to Christ, during the reign of terror of the beast. The Lord calls it "His reward." It is a reward of grace—a reward which He, as the Sovereign Dispenser of all God's favours, will give to those who endure unto the end.

Ver. 13.—Comp. chap. xi. 17, xxi. 6; where the same truths are found, as well as chap. i. 8. Let us notice here the transcendent glory of our Lord and Saviour. His equality, coexistence, and oneness with God the Father in every respect, cannot be stronger and more forcibly expressed than in the passage before us. This declaration is to convince the humble believer of the certainty of all the precious promises contained in this book. After the Almighty God has declared Himself in this manner, are we to doubt the possibility of His performing all that He has said? Or are we not rather admonished thereby with childlike faith to believe all, however improbable they may appear?

Ver. 14.—This verse seems to refer to ver. 2, which speaks of "the healing of the nations," through eating "the leaves of the tree of life." Faith in the Lord Jesus, and obedience to His holy will, will be the unalterable conditions for those who would "enter in through the gates into the city," (comp. what is said in chapters xxi. 24, xxii. 2,) These passages contain truths, about which we cannot speak fully. We must wait till, through God's boundless grace, we may be introduced into the full vision of these things.

Ver. 15.—The great importance of entering into the city, appears sufficiently strong from this passage. This verse forms the strongest contrast to the foregoing, (comp. chap. xxi. 8, 27; 2 Thess. i. 9.) From this last passage it is clear, in connexion with the one before us, that the wicked will be far removed, even from the light and splendour of the heavenly city,—their lot will be in eternal blackness of darkness and despair (comp. Matt. viii. 12, xxiv. 51, xxv. 30.) Oh that men would consider this awful reverse of the ungodly, from the unspeakable glory and happiness of those who will have permission to enter into the city! The expression by which the condemned are described, indicate a high degree of impurity, and no ordinary wicked practices. Such characters are naturally excluded from this holy city. Heaven would be no

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heaven for them. They, like the sow, love to wallow in the mire; and that will be their portion. They have desired nothing better in life; and therefore can expect nothing else when they go hence.

Ver. 16–21.—The blessed Jesus declares this revelation once more as His own, which He sent through His angel "to testify these things unto the churches." And, while He represents Himself, and His coming, as the objects of it, He warns solemnly against either adding or taking away from the words of the book of this prophecy. Oh that those who either neglect this book, or wrest its blessed contents according to their own notions, would consider these solemn words!

Ver. 16.—After this solemn and repeated recommendation, what professor of Christ's holy religion can remain indifferent to the truths of this holy book? If such declarations cannot prevail upon us "to read, hear, and keep the sayings of this prophecy," nothing else can. Let us reflect that it is especially designed for believers in these latter days. By our Lord addressing this book to the churches, He has not left it to the option of ministers to explain it to their people. No, they are in duty bound to acquaint their congregations with its contents. The Church has a right to it, given it by Christ himself. This divine right is disregarded by many ministers of the gospel. Let all such remember, that they cannot more effectually expose their people to Popish delusions than by withholding from them this prophecy. Christ has commanded that it should be made known, and He shews His right and title that His command should be obeyed. According to His divine nature, He is "the root of David," (comp. Ps. cx. 1; Rom. i. 3, 4); and according to His human nature, He is the offspring of David, (Isa. xi. 1.) And "He is the bright and morning star," (2 Pet. i. 19; Num. xxiv. 17.) Upon the rising of this star of the morning, there will follow no night. These glorious titles of our Lord are full of import. They are adduced at the close of this book, that we should the more attend to its precious contents, and should believe in Him as the self-existent Jehovah, who is able to do all things. Let us cleave to Him by a living faith, and "abide in Him," that "He may abide in us." Thus only shall we overcome, and "have confidence, and shall not be ashamed before Him at His coming." Not until this "bright and morning star will arise," shall this present mist and darkness be dissipated.

Ver. 17.—The Holy Spirit with the Bride urges on to the consummation of all things. And whoever hears this call of the Spirit and the Bride, is exhorted to join in saying, "Come.'

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But who can and will join in this prayer for the Lord's coming? None but those who have the earnest of the Spirit, and who are vitally united to Christ by a living faith. The world does not desire His coming, having no hope of a blessed meeting. They rather wish that He would never appear. The Holy Ghost dwelling in the heart of the Bride says, "Come." And the Bride re-echoes the same, and says, "Come." Whenever this prayer becomes general, then we may expect the Lord's coming is nigh. The trials and sufferings of believers in the latter days, will excite the people of God to pray earnestly for His speedy appearance. And to extend this blessed duty, even those are called upon who cannot discern the voice of the Spirit, and who are strangers to the ardent longing of the Bride after the Bridegroom. If they feel that a want—a thirst after something which this world cannot give—they are to say, "Come." And to exclude none, if possible, it is added, "And whosoever *will*, let him take the water of life freely."

Ought not, in our days, all who are not spiritually deaf cry aloud, "Come quickly, Lord Jesus! come quickly," and manifest Thyself in glorious majesty! We are surely not in vain exhorted to this duty at the close of this book. The Lord will hear His people's prayer, having Himself put it into their lips. Were we duly alive to the great blessedness and glory, which will be revealed at our Lord's coming, we should unceasingly pray, "Come, Lord Jesus, come," and take Thy Spouse unto Thyself, and establish Thy kingdom!

Ver. 18, 19.—These verses seem to refer to ver. 16, where the solemn duty of attending to these sayings is enforced. Lest any one should allow himself the liberty of adding *to*, or taking away *from* them, the Lord guards this prophecy here in the most solemn manner. (Comp. Deut. iv. 2, 12, 32; Prov. xxx. 6.)

This warning evidently refers in a primary sense—

1. To all who explain this book, or write about it, for the use of others.

2. To all who read it, and who allow their fancies either to add or to take away, so that another sense is produced than the one obviously implied.

It is to be observed that the Lord Jesus speaks generally, and not merely to teachers. "Every one that heareth," &c. However improbable and contrary to our own views anything in this book may appear, we are not to say, on that account, that it *will not*, and *cannot take place;* but we are simply to submit to the plain declarations of the Lord, and firmly believe that He will bring it to pass in a way, it may be, incom-

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prehensible to ourselves. Woe to those who either *intentionally*, or from any *insincere motive*, either *add* or *take away* from this prophecy. The former will bring upon such individuals the plagues of this book, and the latter will deprive them of their right to enter into the city of God. And if they have no place there, or are not saved, there is only one other, which is the lake of fire, (chap. xxi. 27.) Let this warning be especially considered in our days, when we are in danger of being tempted to make light of the soul-destroying errors of Popery manifested in various forms, and it may be even to promote, though unconsciously, the cause of "the man of sin." This very solemn injunction of our Lord has peculiar reference to these last times, when the abettors of Antichrist more than ever endeavour to explain away chapters like the 13th and 17th, which so plainly refer to this monster of iniquity. These passages have always been an offence to the supporters of Romanism, and have generally been applied to Rome pagan by them. Whenever, therefore, we either read or hear of such like passages as the above being represented as having no reference or application to Popery, and its last illustrious son, the beast, then let us beware. And we are not only to turn away from such comments ourselves, but to warn others against them—otherwise we may implicate ourselves, and pay homage to the beast. Let us but read and ponder what is said in chap. xiv. 10, 11.

A departed saint said on this passage—"As we treat God's Word, so will He at last treat us."

Ver. 20.—This refers to ver. 16, and solemnly confirms what is declared in vers. 18, 19. Jesus Christ, as the Lord and Judge of all, testifies these things; who, then, will refuse to receive them? He declares here, for the last time, His certain coming to reward His faithful servants, and to execute judgment upon His enemies. (Comp. Matt. xxv. 14–30; and chap. xxiv. 46–51.) How will those stand before Him who have either neglected, or even rejected this blessed revelation, which is especially given for the instruction of His servants? Will they be able to endure His glorious majesty, or "have confidence at His coming?" What excuse will they give for having acted so faithless a part? Will they have a better answer to give than "the slothful servant" of the gospel? Or will they not "be speechless?" The near approach of Christ's coming will be terrible to His enemies; but to His friends and brethren it will be welcome. When He says—"Surely I come quickly. Amen." They reply with one heart and voice, "Even so, come, Lord Jesus."

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Thus similarly closes the New Testament with the Old. (See Mal. iv.) In both Scriptures the second coming of our Lord is the burden of the prophetic singers.

Ver. 21.—Thus we have by the Lord's help come to the end of this blessed book, and with it to the end of the sacred Scriptures. May the free, rich, and eternal grace of our Lord be with me, and all who may read these notes; and who long after the realisation of the contents of this prophecy! Yea, may Thy grace, blessed Jesus, keep us in a prepared and waiting frame of mind against Thy glorious appearing! Because it is only by Thy grace and mercy that we can *long for*, and *rejoice in*, the prospect of Thy coming. Amen.

Art. VII.—DEATH AND LIFE.

The word "death" describes the *condition* of a creature or thing; the words, "*the life*" denote a PERSON of all others most singular and sublime—one in whom we find a deliverer from death, even from its fears, its power, and its consequences. The condition into which death brings, is in all cases very humiliating, and, in many instances, dreadful in the extreme. The antecedents, accompaniments, and results of death often are painful, terrifying, and revolting. Considered in its worst point of view, it includes separation, decay, destruction. In man, the body and soul are separated, the form and features of the body destroyed. In animals, there appears to be complete and final disorganisation and destruction. But on a subject so well known, and so much dreaded, we will not further dwell.

The term "THE LIFE" is applicable only to Christ, and to Him it applies in all its force and fulness. The word "*life*" means not merely existence, but existence in connexion with joy and happiness, dignity and duration. Life is the opposite of death, and everything that death is a figure of. Death is a figure of condemnation, of hopeless woe, of moral depravity, and love of sin. Life, spiritually considered, is justification, freedom from wrath, nearness to God, and likeness to God. Now, Christ is continually pointed out as "the life." (John i. 4; 1 John i. 1-3.) He claims this honour, "I am the life," (John xiv. 6.) "I am the resurrection and the life." (John xi. 25.) Paul also says, "Christ is our life." Now, what do these Scriptures mean when they call Christ "*the life?*" They

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teach us that as God He is essential life—that as Mediator He is the conservator, the depository, the giver, and sustainer of life. Hence He says, "I am come that they might have life, and that they might have it more abundantly."

Let us contemplate Christ as "THE LIFE" from the point of His coming into our world; "the life," says John, "was manifested." How much He was needed, how suited and how sufficient He was to meet all requirements, we shall soon see.

Death had reigned from Adam to Moses, (Rom. v.,) and from Moses onward to Christ. Ah, what a place of sepulchres did Christ find this world when He came into it! It was studded with tombs, graves, and pyramids. It was filled with the groans of the dying; yea, all men everywhere, even as now, were travelling onward to the tomb. How little suited to the eye of sense did that infant form in the manger, appear to be the antagonist of death, and the Saviour of dying sinners! But He was "THE LIFE," and that was enough. Now, watch the wondrous process.

The babe is become a man. "God hath anointed Him with the Holy Ghost, and with power." "THE LIFE" is started in His wondrous career of love. The fountain of life is opened in the dreary desert. The true David is about to confront that boasting, Goliath, Death. The Rock of Ages is seen rising sublimely above the waves of sin and wrath. There is hope for man *now*. Hark! He says, "O death, I will be thy plagues; O grave, I will be thy destruction; repentance shall be hid from mine eyes;" and He was true to His word.

He delivered many who were near to death. The corroding leprosy, the enfeebling palsy, the burning fever, and all other life-destroying maladies, fled at His word. Some few over whom death hath triumphed, He rescued from his grasp, causing His life-giving voice to peal through death's dark palace. He, "THE LIFE," *wept* over the grave. Not in weakness, not in despair, not in perplexity, but from sorrow at man's sin, and in sympathy with his woes. And soon after, casting all the wonders of His power and love into the shade, He, "THE LIFE," *died*. He was "born to die." Strange thought! We do not see this in others. Human beings are born to live, to speak, to act; dying is not the great end for which *they* are born. But while the Lord Jesus was born to teach, to heal, to comfort, and bless, He was pre-eminently *born to die*. He did all besides by the way. This was His great end in coming. Death was the wondrous goal He was born to reach.

Thus He says, "Lo, I come; I delight to do Thy will."

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"I came on purpose for this hour." * "Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit." "His death," "the Lord's death," let us think much on that, and especially as regards its bearings on death, our great enemy. When He died, many graves were opened—an intimation of His victory over the great destroyer, when at His glorious advent He will "swallow up death in victory."

He who died lives, and lives as "THE LIFE." He has "the power of an endless life." "He ever liveth to make intercession." He proclaims himself as "the first and the last, and the living one who was dead, but is alive to the ages of ages." The nature, objects, and results of His life are the most glorious subjects on which our thoughts can dwell. All who believe on Him are one with Him, the Living One. He says, "Because I live, ye shall live also." "He that liveth and believeth on me shall never die." What a wondrous connexion! what blessed consequences! To this connexion all sinners are freely invited; and those who believe on Him shall prove in time and eternity how true and how glorious all His words are.

What is the relation of death to those who are really united to "THE LIFE?" What is included in the expressions, "shall never die," "death is yours," "death shall not separate from His love," &c.? It is the privilege of such to be victorious over the *fears* of death, (Heb. ii. 14–16;) to glorify God while dying, (John xxi. 19; Phil. i. 21;) exercising all graces, and rejoicing in hope of glory. This hope shall not make ashamed. Christ, "THE LIFE," will deliver His people from the power of the grave. "Mortality shall be swallowed up of life." He will come in His glorified person, and "fashion His people like unto His glorious body, according to His working." "CHRIST OUR LIFE" will appear, and all who believe on Him shall "appear with Him in glory." Then there shall be "no more death," but life, eternal life, shall be fully realised, and all the countless multitudes of the living ones shall trace these copious streams of life, with all their joys and blessings and wonders, to Christ, its infinite fountain. O blessed world! out of which death shall be banished, and where life shall be eternally triumphant.

The conclusion to which we are conducted is, *that a real connexion with the Life will bring about an eternal dissociation from death.* How earnest should all be to have such a connexion! To be really in Christ the life, to feed on Him, and live by Him as He liveth by the Father. How hopeful,

* Campbell's Translation of John xii. 28.

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how grateful, how diligent, should those be who have such a prospect!

But there is an opposite awful fact to this glorious one. *To remain unconnected with "THE LIFE," must be succeeded by an eternal abidance in death.* "If ye believe not that I am HE, ye shall die in your sins; and where I am, there ye cannot come." O sinner, hear and heed His words: "These things speak I unto you, that ye might be saved." Let not that charge any longer stand against you: "Ye will not come to me that ye might have life."

ART. VIII.—THE DAY OF REDEMPTION—ITS ISSUES AND INFLUENCES.

THE first page of inspiration refers to six different days, and to the various actings of God's power and wisdom during those days. Then comes an account of the seventh day; the day of rest, when worshipping man was called to hold spiritual communion with the wonder-working God. But quickly followed the day of sinning, which destroyed the beauty of God's works, and disturbed the rest He had appointed. Many weary days of suffering and of sorrow have succeeded the *one* sinning day; and still they flow on, filled with groans and tears, lamentations and woe. But at the very commencement of these dark days, a wondrous word was uttered which foretold the coming of "THE DAY OF REDEMPTION," when sin having been pardoned and purged, death swallowed up in victory, and Satan overcome and cast out, a perfect and permanent rest shall come, which nothing will ever be able to disturb.

As the sin-laden ages rolled on, God spake again and again upon a subject which lays so near His heart, because by it He is to be so greatly glorified. One prophet exclaims, "It shall be one day which shall be known to the Lord," (Zech. xiv. 7.) His foreknowledge discerns it; His wisdom has appointed it; His love delights in anticipating it; and His power will assuredly introduce it. The Old Testament is full of allusions to this great day, shewing that it will be indeed "THE DAY OF JEHOVAH," when His glory will be revealed—His grace communicated—His honour vindicated—and his rights asserted.

But we propose now to study the day in New Testament light, and that particularly with reference to some texts which exhibit it as "the day redemption." To the following we

would especially ask attention. "And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption," (Ephes. iv. 30.) "In whom ye also trusted after that ye heard the word of truth, the gospel of your salvation; in whom also after that ye believed, ye were sealed with that Holy Spirit of promise, which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of His glory," (Ephes. i. 13, 14.) "Waiting for the adoption, to wit, the redemption of our body," (Rom. viii. 23.) "And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh," (Luke xxi. 28.)

By comparing these passages together, we may hope to learn something of the glories of the day of redemption; also what its events shall *issue* in as regards the eternity that will follow; and what its *influence* should be in time upon all who look for its coming. Let us consider—I. *The day, and the actings of God during it.* II. *The attitude which all believers should take with reference to it.* III. *The anxiety they should cherish as regards one special practical point.*

I. That day in which God will do such mighty wonders as shall cast the days of creation into the shade, may well employ our thoughts. We who are so fallen and lost in ourselves, that nothing but REDEMPTION can meet our case, may well hail the tidings of a real "good time coming," which God calls "the day of redemption," and which He will cause fully to answer to its name. "The day of salvation" is here—it is "*now;*" "the day of redemption" is *coming*, and will not, we trust, be long delayed. And just as we have now revealed in *words* a complete salvation, so shall there be then brought out in *act* a full redemption. All who believe on Jesus are saved now, because redeemed by price, and they shall be redeemed by power in the day of redemption. Therefore let us be ever looking for, and hasting the coming of "the day of God."

We may profitably inquire why this day is called the day of redemption. Three reasons may be assigned:—

1. *It is the day of the coming of the* REDEEMER. Hence it is continually called "the day of the Lord," "the day of Christ," "the day of the revelation of Jesus Christ," &c., &c. By most persons this day is dreaded rather than desired. The reason is the Lord Himself is not known and trusted as the REDEEMER. We must know Christ himself so as to trust in and love Him, before we can look for His appearing, or long for His day. If we have fellowship with the apostle in his confidence in Christ—if there has been a real

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soul transaction between us and Him, we first receiving Him as God's great gift, and then committing all into His hands—we also shall "feel persuaded that He will keep that which we have committed to Him against that day," (2 Tim. i. 12.) Still we must be careful above all things ever to abide in Him, and daily seek to know more of Him as *our* Redeemer, "who hath obtained eternal redemption for us;" "in whom we have redemption through His blood, the forgiveness of sins," and "who is of God made unto us redemption." If His redeeming blood triumphs in our conscience—if His redeeming love captivates our thoughts, and influences our choice—if Himself in His glorious person and saving offices is the object in whom our affections delight, then we shall not dread His appearing or His day; but intensely desire both, and delight much in the thought of their certainty, especially because then He will be manifested as "the Redeemer."

Job anticipated the day, and hoped for the coming of this "kinsman Redeemer;" and happy are those who, amidst the sorrows of time, can sing in the night the sweet song of hope, "For I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth," (Job xix. 25.) In Isa. lix. 20, we read, "And the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the Lord." This will be when the last great foe, "*the* Antichrist, shall have unfurled his banner, and is uttering his blasphemies; it is the Redeemer out of Zion who will smite and consume him," (Isa. xi., with 2 Thess. ii. 8.) Then the apostle tells us as he quotes the above words of Isaiah, "the fulness of the Gentiles shall come in, and all Israel shall be saved." This complete deliverance of Israel is constantly connected with the idea of *redemption*—of which the redemption from Egypt was but a foreshewing. (See Isaiah xi. 11, xxxv. 9, 10; Ps. liii. 6; Micah vii. 15–20; Jer. xxxi. 10, 11.) Then "the acceptable year of the Lord" having ended, and "the day of vengeance of our God" being come, (Isa. lxi. 2), the wine-press will be trodden; and Christ the Redeemer will say, with glad exultation, "The year of my redeemed is come," (Isa. lxiii. 4.)

This complete redemption of Israel from bondage, self-righteousness, sin, and sorrow, is very often associated with another event, which is the resurrection of the dead in Christ. See how the two are linked together by the apostle and prophet in 1 Cor. xv. 51; Isa. xxv. 8; also how clearly in Dan. xii. 1–3, the revealing angel connects the deliverance of Israel with resurrection from the grave. In this fact we find

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a *second* reason why this day is called "*the day of redemption.*"

In Luke xxi. 27, the Lord speaks of Himself as coming in the clouds with power and great glory; and immediately after encourages His followers when they see the signs of His coming begin to take place—"Look up, and lift up your heads, for your redemption draweth nigh." In the parallel passage in Matthew xxiv. 30, 31, He speaks of sending forth His angels with a sound of a great trumpet to gather together His elect; and which doubtless agrees with 1 Thess. iv. 16, and describes the same event as in Luke is called "your redemption," and by Paul "the redemption of the body." From redemption, "the redemption of the body" being thus connected with "*the day*," and with the open, visible, glorious appearing of the Lord Jesus, we learn that "His coming" to raise His saints is not, as some say, altogether a different event from "the day," neither can it be a secret transaction. In numbers of places "the day" and "the coming" are identified; and nowhere in God's Word are the coming or the resurrection spoken of as being *secret*. But this we only mention by the way, our design is not now to controvert any opinion, but to lead the saints into communion with their coming Lord, and His glorious day.

But why is *resurrection* called the *redemption* of the body? No doubt, because it will be a result and completion of the redemption wrought on Calvary. Redemption is a bringing back again. In resurrection, there is a mighty power put forth; a noble work is produced, and that according to a perfect pattern; and when all this is done, we may call the result a "*redemption*," and see in it a glorious proof of the power of Christ's redeeming blood. By calling our resurrection "the redemption," that event is connected with the death of Christ, also with His resurrection; His rising from the dead was the proof of the acceptableness of His death. He, the "risen One," is "the first fruits of them that slept." He is the first, that is, the *chief*, or *leader*, in resurrection, (Acts xxvi. 23.) The resurrection of the saints' bodies is also a *deliverance* from evil, and an *overthrow* of enemies; therefore, an occasion of much joy, and so worthy to be called by the term "redemption." Then, "death will be swallowed up in victory," and "mortality swallowed up of life." There will be no more going back to death after this, the redemption will be complete,—"neither *can they* die any more;" to die will be a glorious impossibility. This will be a jubilee day indeed. There will be a grand gaol release,

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the delivered ones will be numerous and beautiful as the dew-drops of the morning. The joy will be most exulting. All fears gone, all hopes exceeded, all promises fulfilled; what joy will then follow, and be for ever perpetuated? Another reason may be assigned for the use of the term "redemption of the body," which is, that the wondrous work then wrought will apply to some other saints besides those who "sleep in Jesus." "Behold, I shew you a mystery; We shall not all sleep, but we shall all be *changed*," (1 Cor. xv. 51.) To this Paul refers in Phil. iii. 21, "Who shall change our vile body, (or body of humiliation,) that it may be fashioned like unto His glorious body." Our bodies are yet sinful; in an important sense, that is, actually, they are as yet unredeemed, "the body is dead because of sin," (Rom. viii. 10;) but the price has been paid, and the power shall be put forth, and in one moment the seeds of mortality and the seeds of sin shall be no more. All shall be life, sinless, active, eternal life. We were by nature in bondage to *sin* and *corruption*. Christ, at His first coming, "put away sin by the sacrifice of Himself;" and at his second coming He will put away all the results and consequences of sin, "according to the working whereby He is able to subdue even all things to himself."

3. In that day of the appearing of the Redeemer, and the resurrection of the body, *the redeemed inheritance* will then be entered on. Then will come the consummation of grace, and the commencement of glory. This is referred to in that wondrous passage, Eph. i. 10–14. What vast topics it suggests! "All things gathered together in Christ." "An inheritance." "The redemption of the purchased possession." "As one observes, the term 'purchased possession' embraces, in the widest sense, all that will eventually result from the one ransom of the cross." "The Father's house with its many mansions." "The city which hath foundations," (Heb. xii. 24–26; Rev. xxi., xxii.) "The inheritance incorruptible, undefiled, and that fadeth not away," are some of the terms used to set it forth. The Lamb in the midst of the throne has all power and all wisdom given him to effect God's great purpose in this respect, and to bring His predestined people into the inheritance of all that He has purchased; into a participation, a joint-heirship with Himself of blessing, glory, and dominion beyond all thought of ours. Join we then the song of heaven as we anticipate the day of His coming, and of our full redemption, and of the bestowment of the inheritance. "Thou art worthy to take the book, and to open the seals thereof; for Thou wast slain, and hast redeemed us to God

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by Thy blood out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests; and we shall reign on the earth," (Rev. v. 9, 10.) And soon may the day come when the circle of praise shall widen and widen, till angels above, and every creature below, shall unite in the chorus of praise, "Blessing, and honour, and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb for ever and ever."

The very remarkable expression in Rom. viii. 23 should be a little further considered, "The adoption, to wit, the redemption of our body." It is an interesting question whether the two terms "adoption," and "redemption," mean exactly the same thing? They are two wonderful words if contemplated in their general meaning. Both words refer to the past, the present, and the future. Both include an *act* done, and a state entered upon in consequence of that act. In both there is gradual development to be traced. They both reach from eternity to eternity, and run through all time. Both refer to resurrection. We have seen this last point as regards the term "redemption;" and we should bear in mind that, as Christ was "*declared* to be the Son of God with power by the resurrection from the dead," and God then said, "Thou art my Son, this day have I begotten thee," (Acts xiii. 33;) so the resurrection day of the saints will be "the manifestation of *the sons of God*," the time when they will appear as such, and be no longer hidden or obscured, (Rom. viii. 19; 1 John iii. 1, 2.) But while allowing all this, and rejoicing in the similarity of these two mighty words, does not one, *i.e.*, "adoption," when viewed in connexion with other passages, go beyond the other, and introduce to what is comprehended in the same? If "the redemption of the body" describes a *victory* over death and the grave, over corruption and sin; does not the term "*adoption*" lead us to think *of the inheritance of God and glory*, which shall follow upon resurrection? Redemption, applied to the soul in the forgiveness of sins, leads into the blessings of adoption now, (Gal. iv. 4–6; Heb. ix. 14;) and redemption applied to the body in resurrection, will introduce into the full realisation of God as a father, and into the possession of all the riches of glory. "He that overcometh shall inherit all things; and I will be his God, and he shall be my son," (Rev. xxi. 7.) May not the apostle, in speaking of *adoption* in connexion with resurrection, have had his eye on our Lord's words, "Neither can they die any more, for they are equal unto the angels; and are the children of God, being the children of the resurrection,"

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(Luke xx. 36.) Adoption, that glorious doctrine of grace, or, rather, that wondrous act of Divine love, will then be understood, appreciated, and rejoiced in. God's great purposes and infinite love, as displayed therein, will be admired, and Himself as "ALL IN ALL," be adored. Is adoption connected with God's predestinating purpose? (Eph. i. 5.) How glorious and sublime will this purpose appear then! Is it "through Christ?" How will Christ be honoured as the Son of God and Elder Brother of the family in that day! Is adoption "*to God*," even "unto Himself?" He will then have all the glory, and His people will be "His possession," and then will be known "the riches of the glory of His inheritance in the saints." Does the new, the filial life begin at regeneration? How complete will that life be after the resurrection, and what full sympathy will there be with the "loving Father!" Is the Holy Spirit "the first-fruits" now? Then will come the eternal fulness, the great harvest of endless glory! Does adoption even now beautifully unfold God's character, even His forgiveness, His pity, His care, His condescension? How fully will all be seen in that blessed state! Then He will be indeed known, and the knowledge will be LIFE ETERNAL in full experience. Are we now, by becoming children of God, made part of the whole family? Then we shall see all, and know all that vast family; hear all their tales of wonder, join their songs of praise, assist in their heavenly ministries, and together study and adore that glorious name and paternal love which Jesus declared and manifested; and concerning which He said, "I have declared unto them Thy name, and will declare it; that the love wherewith Thou hast loved me may be in them, and I in them," (John xvii. 26.) All the wondrous desires of Jesus in John xvii. 21–24 will then be fulfilled. This will be "the kingdom of the Father," so long prayed for, in which His name will be hallowed, and His will be done. "The kingdom of the Father in which the righteous shall shine as the sun," (Matt. xiii. 43, with 2 Thes. i. 10.) "Why wouldest thou go to heaven?" is a question put by Prudence to one of Christiana's children. How exquisitely beautiful is the answer! "That I may see God, and serve Him without weariness; that I may see Christ, and love Him everlastingly; that I may have that fulness of the Holy Spirit in me that I can by no means here enjoy." Then shall we be satisfied when we awake up in His likeness; but till then there will be no complete satisfaction, because no complete deliverance, no full redemption, no adequate apprehension of the great work, gracious words, and glorious intentions of a Triune God of

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love and grace. Now, notwithstanding our nearness in Christ, there is much of distance, of imprisonment, of clogs and fetters, as regards our experience. Creation groans, and the saints groan also, (2 Cor. v. 4.) But redemption will put an end to the groaning, introduce the sons of God to glorious liberty, and bring, at last, creation also completely into it. "Adoption" fully entered on, will abolish all distance, and keep the redeemed under those meridian rays of Divine love which will shine through the Lamb who was slain for ever and ever.

II. *Consider the attitude all believers should take with reference to that day.* We should first consider what God has done to them with relation to that day, as this, together with the consideration of what He has done for them, should have a mighty influence on their minds. "They are sealed to the day of redemption." We have contemplated the future prospects of God's people; now let us consider what is their present privileged state. Till perfection comes, we should look well to our privileges; prize them above all things, and seek to enter into them. There is much included in this word "*sealed.*" There is a *secret* seal, known only to God, (2 Tim. ii. 19.) In apostolic times there was an *official* seal, or miraculous endowments, which might, or might not, accompany salvation. Besides these there is a *saving* seal. And who are the sealed? Believers, only believers, all believers. The right reading of Ephes. i. 13 is generally allowed to be, "Having believed, ye were sealed with that Holy Spirit of promise." It follows, then, that *all* who believe on Christ are sealed. (See also 2 Cor. i. 22, v. 5.)

Does this sealing refer by something done by the Holy Spirit as regards sanctification or consolation; or is it rather the gift of the Holy Spirit himself that is intended? In other words, is the *impartation* of grace, or the *indwelling* of a Person, here referred to? Some suppose that the Holy Spirit is the sealer; truth the seal; and that the soul, like softened wax, receives the impress. Such a work, we doubt not, must be wrought on every saved soul; all such, to refer to other figures, are "epistles of Christ," are cast into the gospel mould, (Rom. vi. 27.) Some apply the sealing of the Holy Spirit to some assuring or comforting operations of the Spirit, when saints can with confidence say, "Abba, Father." Such comforts we should be most anxious to realise; but to put these as "the sealing" here intended, would not, we think, be the mind of the Spirit, or tend to the edification of the saints.

Do not both these texts in the Ephesians, and that also in 2 Cor. i. 21, teach us that the Father is the sealer, that the

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Holy Spirit *himself* is the seal, and that believers are "sealed to the day of redemption," by being made the recipients and the temples of the Holy Spirit? A careful examination and comparison of the teaching of Paul, in Rom. viii., and the Epistle to the Ephesians, also 1 John iii.; Gal. iv. 4–6; John vii. 37–39, and the promises of Christ in John xiv., xv., xvi., will, we think, confirm this view. Whoever believes in Christ has eternal life, and in His soul who is possessed of this new life, who is thus made "a new creature," the Holy Spirit dwells. This presence of the Spirit is essential to vital religion, for "if any man have not the Spirit of Christ he is none of His." "Sensual, not having the Spirit," describes those who are not His; while John says—"Hereby know we that we dwell in Him, and He in us, because He hath given us of His Spirit."

The term "seal" being used to set forth the gift of the Spirit, and His presence in the soul, implies that sealed ones are distinguished and *separated*, even as their Lord was—"Him hath God the Father sealed," (John vi. 27.) They are thus marked for God, "they are not their own," (1 Cor. vi. 19, 20.) It shews also the *value* attached to them by God. They are loved by Him, and the great gift of the Spirit is a grand proof of His love. This sealing *secures* those who are sealed, and this is probably the leading thought of Ephesians iv. 30, and is a most consoling one. They shall never be lost in whom the Holy Spirit dwells; the unction will *secure*, as well as *distinguish*, (1 John ii. 20–27.)

There is an intimate connexion between "the day" and "the sealing." "Sealed *unto* the day of redemption." Sealing prepares for that day; secures to it, and will distinguish in it. This sealing is not our righteousness, but it is the fruit of righteousness. It is not the ground of our hope, or our title to glory; but it keeps us resting on the right foundation, persevering in the right path, it is the earnest of our inheritance, and should be most highly prized. Wherever this seal is, there will be something to evidence it—something that will be seen by others, though nothing will be done with a view to be thus seen. Such will "mind the things of the Spirit," will seek to "walk in the Spirit," and desire to be the channels for the Spirit. In other words, they will take a right *attitude* towards God and for God; being made spiritual, and connected with the eternal world, there will be a going forth after spiritual things, and a rising upward after heavenly things. These holy tendencies and actings will be strong and vigorous in proportion to our communion with the Comforter. In Luke

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xxi. as in Rom. viii. 5–11, the saints are exhibited in contrast with those who "dwell on the earth," who have their souls' roots below. The one are looking with dread "for the things coming on the earth;" and the other are commanded to "look up, and lift up their heads with joy." It is very desirable that God's people should do this, however trying their outward circumstances may be, or however gloomy the signs of the times are. "Looking unto Jesus," "Looking at the things not seen," "Looking for that blessed hope," constitute a happy life indeed. This is God's way of blessing; and we have all need to cry, "Turn away mine eye from beholding vanity, and quicken me in Thy way."

In Rom. viii. 23, the word "*waiting*" is used to describe what should be their *attitude* of soul whose treasure is in heaven, and in whom the Holy Spirit dwells. "*Waiting* for the adoption, to wit, the redemption of our body." This word includes *desire* after the blessing. Primitive saints longed not for death, but for "*a change,*" (2 Cor. v. 1–5.) Is not this blessed change an object of desire for us, who abide in sinful bodies of humiliation? We may be sure that resurrection is an object of desire to those saints who have put off their mortal bodies. If we cherished this desire more it would produce elevation above the world, and victory over the fears of death. How beautifully is this seen in Paul, in 1 Cor. xv. 55–57; 2 Cor. iv. 16–18. Oh, for more of this "looking!"

Waiting includes *expectation,* as well as desire, and these two constitute hope. Who are warranted to expect this redemption, this adoption? Those who have the Holy Spirit as the first fruits; those in whom He is the Spirit of prayer; those who groan within themselves with true contrition and fervent desire. These are *evidences* of possessing "a hope that will not make ashamed;" but the ground of the hope is Christ himself, and the love of God as revealed in and through Him, as it is written, "For we, through the Spirit, wait for the hope of righteousness by faith," (Gal. v. 5.) "And hope maketh not ashamed, because the love of God is shed abroad in our hearts by the Holy Ghost, which is given unto us," (Rom. v. 5.)

Patience is another element of this waiting. "Waiting," one observes, "is a word which expresses an action, and the mental state which produces it." It is the holding oneself *still;* until the accomplishment of some expected event. It is a patient self-control. "If we hope for that we see not, then do we with patience wait for it." "For ye have need of patience, that, after ye have done the will of God, ye might receive the

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promise," (Heb. x. 36.) The Lord Jesus said, "In your patience possess ye your souls." The Thessalonians were somewhat impatient as regards the event we have been speaking of; and this led to wrong feeling in some, and wrong conduct in others. The apostle gave them the necessary instruction concerning certain intervening events, and then breathed out this desire on their behalf: "And the Lord direct your hearts into the love of God, and into the *patient waitiny* for Christ," (2 Thess. iii. 5.)

This patient waiting is consistent with, yea, must be accompanied by, *diligent working.* The Lord Jesus combines all "watching, waiting, working," in the wise counsels He has left for our use. (See Matt. xxiv. 42–51; Luke xii. 19, 20.) And "blessed are those servants whom his Lord, when He cometh, shall find so doing."

There are many things to interfere with and prevent this "waiting and watching;" and, therefore, we would conclude these remarks with a few thoughts on our third point.

III. *The anxiety which the sealed ones should cherish, as regards one particular point.* "Grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption." This exhortation shews that the Holy Spirit is a Divine Person; that He is full of love towards those in whom He dwells, and also that He is infinitely sensitive as regards *evil.* He is said to be "resisted," "vexed," "quenched," "grieved." Nothing so sad as this; and few things, alas, so common. As regards believers, to whom the two last terms apply, this "grieving" of the Holy Spirit is no imaginary danger. It has been done. We have all done it, more or less, and are liable to do it again, and thus to weaken our souls, dishonour God, rob the Church of much sympathy and service, and obscure from the eye of hope the glorious future. We will just mention some ways in which this is done, taking for our guide, in this matter, some of the names and offices of the Holy Spirit. This line of thought may be carried to many other points we shall not mention.

He is *the Holy Spirit,* and is grieved especially by any allowed sin. Look at the connexion all around these cautionary words, "Grieve not," in Ephes. iv. and v. How many sins are here mentioned; and *saints* are warned of the very worst of them. He is "*the Spirit of Christ,*" and is grieved when we undervalue that glorious One whom He has undertaken to glorify. He is the Spirit who *actuates the body of Christ,* (Ephes. iv.,) and is grieved if we sin against the members of Christ, and by omission or commission weaken or stumble any who are near

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and dear to Christ. He is *the Spirit of truth*, and is grieved by our neglecting His own word, our not meditating on it and talking about it. He is *the Spirit of prayer*, and is grieved by our restraining prayer, by our formality in it, and our not being anxious to obtain and retain His gracious aids. He is *the infinite* Spirit, and is grieved by our worldliness, our pursuits after time's trifles, instead of eternal realities; our readiness to make compromises with the world, rather than to be fully consecrated to God. He is called "*the Spirit of God*," "the Spirit of the Father," because He ever seeks to promote the Divine glory. He is therefore grieved when this sublime end is overlooked. He would have us ever bear in mind His gracious words: "Whatsoever ye do, do all to the glory of Ged." Let us beware of self-seeking and creature-pleasing, and remember that our high calling is, by the help of the Spirit, "so to walk as to please God." In these and many other ways, we are in danger of "grieving the Holy Spirit of God."

The *consequences* of grieving the Holy Spirit are darkness, bondage, weakness; in a word, all the spiritual senses and faculties are made dull. We forget much we should remember; we remember much we should forget. We are merry without being happy, and sad without being penitent. We object to what we should commend, if in our right mind; and hang back where conscience says we should co-operate. We find fault with others, instead of searching ourselves, and are left to doubt our state, instead of judging our ways.

If these or other symptoms are realised, and thus abundant proof is furnished that the Holy Spirit *is* grieved, what is our *duty?* We should renounce all that He condemns, without further parley, and surrender ourselves afresh to His guidance, to be carried whither He listeth. We should cherish His gentle intimations, bow before His reproofs, ever considering that part of His work as the Comforter is, in Christ's stead, to rebuke and chastise. Above all, we should hasten at once to Jesus, cast ourselves upon the one great and adequate remedy, putting all into His hands as our intercessor and advocate, not doubting but that He will do even as the Spirit testifies: "Revive us again, and make us to live in His sight;" "heal our backslidings, and love us freely."

And then, restored soul, "grieve Him not." Seek to be in sympathy with Him, "for if we walk in the Spirit, we shall not fulfil the lusts of the flesh." If we surrender ourselves to Him, He will "lead us into the land of uprightness." Our own true interests, and the good of others, and the honour of

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Christ, should prompt to this; for we can neither be happy nor useful, nor live for the Saviour, except by His aid. But one consideration above all others not to grieve the Holy Spirit should influence us, even *gratitude* for what He has done for us, and is to us. He hath led us to Jesus, He hath given us a new life; He hath, in infinite condescension, become our soul's guest, guard, and guide; and He hath "sealed us to the day of redemption." Oh, if we would walk in the light of God; if we would be imitators of Him, as dear children; if we would be helpers of the saints' joy, if we would be healers in any measure of the world's woe by directing them to Jesus; if we would have glimpses of the coming glory, and know the things that are laid up in heaven for us; if we would act as strangers and pilgrims should do, keeping our garments clean; if we would have the approbation and reward of our Lord in the day of His glory; then—"grieve not the Holy Spirit of God, whereby ye are sealed to the day of redemption."

Notes on Scripture.

John XIII. 29.

"**For some of them thought, because Judas had the bag, that Jesus had said unto him, Buy those things that we have need of against the feast; or, that he should give something to the poor.**"

These surmises of the disciples are mentioned to shew how far they were from suspecting that Judas was about to betray Christ. The hour was not yet come in which they could understand that word of Christ. There are many words of Scripture which only become clear when the Providence of God has brought us to the same table-land on which the fulfilment of is to be found. Before that, we exhaust ourselves in speculations as to the meaning of the words; some of these approximate to success, but the majority are very wide of the mark; all are defective in some particulars. The history of the vain surmises of men, with regard to the meaning of the more obscure words of Scripture, would constitute a library in itself;—some would say, a monument of folly. Scripture, however, tells us that there is more wisdom in endeavouring to understand its contents, than in not giving heed to them at all. There is doubtless unspeakable folly in offering to interpret the Scriptures, without earnest deprecation and renunciation of man's defective and carnal judgment. We must not indeed utterly stigmatise every conjecture that does not prove correct. The true meaning of a prophecy is often found at the end of a chain of opinions, of progressive reasonableness, along which we are necessarily conducted before we reach the true interpretation.

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The inferences of the disciples give us incidentally some interesting information with regard to several points.

The twelve apostles and our Lord had a common purse (case or box, *Gr.*,) out of which to defray the expenses that were common to them, and to relieve the poor. We read of certain women that ministered unto them of their substance. Contributions in money were thrown into the common fund. Their expenses must have been inconsiderable, as they travelled on foot, met with frequent acts of hospitality, were content with little, and sought to give faith its full expression in their lives. The state of things in the Church after the day of Pentecost, when no man counted anything his own, and they all had things in common, seems to have been modelled upon this earlier exhibition of Christian "socialism."

These poor disciples cared for the poor, and gave away perhaps the larger proportion of what was given to them. They did not, as many do now-a-days, make their poverty an excuse for not giving; but rather made it a reason for giving; they would have need on the morrow, and therefore it was better to act in a way that was calculated to secure them the blessing of God upon the morrow. Doubtless they often gave away all that they had, that it might be manifest to men that they had a treasure in heaven, which God would open for them on the morrow. It is a fearful mistake when Christians act as though they had nothing but this perishable gold and silver of earth; clutching it as though it were their all. "Be without covetousness, for he hath said, I will never leave thee," (Heb. xiii. 5.)

Judas was the steward and the almoner of this community. By whom he was appointed to this office, we cannot say. I incline to think that Jesus asked them to choose one of their number for the office, and they chose Judas. He may have had certain qualifications that seemed to recommend him for such employment. Some may perhaps deem it surprising that Judas was not called to give an account of his stewardship at any time, or that Jesus did not expose his dishonesty. But we must bear in mind that the company of the twelve were, in an important sense, a representative body; they represented the Church; and it was fitting that they should be trained and tried very much, as the Church would be in after times. Our Lord was not with them for the purpose of depriving them of their freedom or of their fallibility; He was not present in His capacity of judge and assessor; and it was fitting that they should learn, as Christians since have learned, by sure and slow experience, the power of the adversary to waste and destroy, even in the very heart of the Church.

LUKE XVIII. 25.

"For it is easier for a camel to go through a needle's eye, than for a rich man to enter into the kingdom of God."

Some persons needlessly trouble themselves to interpret the startling figures of our Lord, so as to make them correspond with the more tame and staid expressions of the West. A rich man, travelling in

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Palestine, found out that a door was sometimes, somewhere in the East, called an eye, and then he concluded that the reference here must be to some sort of door, very difficult for a camel to enter. Whereas, the least attention to the language of Christ will make it evident that He purposely chooses language expressive of the greatest contrasts. He selects a camel, because it is one of the largest of animals, and a needle's eye, because it is one of the smallest of apertures, in order impressively to set forth the truth that the entrance of a rich man into the kingdom of heaven is an utter impossibility. Of the same character is the expression, "Why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye?" The word mote is used as significant of the very smallest of objects; beam as designating a very large piece of timber. The greatest possible contrast is what our Lord is here intent upon exhibiting. Again: "If ye have faith as a grain of mustard-seed, ye shall say to this mountain, Be thou removed." A mountain is here selected as one of the greatest of objects; a mustard-seed as one of the minutest; in order to shew that the largest of obstacles may be removed even by a measure of faith, that would seem, in man's apprehension, utterly disproportionate to such a result. Again: "Ye strain out a gnat and swallow a camel." By a gnat is here meant an almost microscopic creature in water; and it is placed in contrast with the largest animal known to the people of Palestine. (In the first editions of our English Bibles, "strain at" was printed by mistake, and the typographical error has been perpetuated to the present day.)

Slightly different is the expression, "Which of you with taking thought can add to his stature one cubit?" The utter absurdity of any such attempt is manifest to all. Yet if a man could add a cubit to his stature, that would be merely a change of the form under which he exists: to effect a prologation of the existence itself, would be a vastly greater exhibition of power. But men delude themselves with the idea that they can effect this greater result, and can, by taking thought, stretch out the period of their lives. They labour to accumulate wealth, and when they have much goods, they say to their soul, Eat, drink, be merry, take thine ease; thou hast much goods laid up for many years. They overlook the fact that their life depends only in an inferior sense upon the means provided by themselves, and that the absolute disposer is God. Let them try if, by much thinking, they can add a cubit to their stature; if they cannot succeed in that which is least, cannot effect a change in the mere mode of their existence, in their physical form, let them not suppose that by toil and trouble they will accomplish something infinitely greater—namely, a change in the duration of their existence. Not observing the admirable instruction contained in the obvious meaning of the words, some have taken the word translated "stature" in the sense of age, and the word "cubit" in the sense of span. This takes away the entire force of the contrast.

So in the parable in Matt. xviii., the ten thousand talents (two millions sterling) and the hundred pence.

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"It is impossible," said Christ, "for a rich man to enter into the kingdom of God." The kingdom of God is within you or among you, He had previously said. Christ was king in that kingdom; and they who came to Him in faith, came into that kingdom; they who came to Him and went away again, not yielding themselves to Him, went away from the kingdom of heaven. The rich young ruler had come up to the gate of that kingdom, but had found it too narrow, and had gone back. Christ is the only infallible touchstone of man's character. There was a great deal that was admirable about this young ruler: his unblemished walk; his interest in religion; his recognition of Christ's superiority; but as he could not bring himself to become the subject of Christ, out and out, as he wished to be king himself with regard to his property, he could not enter into the kingdom of heaven. He asked Christ to shew him how he might obtain eternal life; but there was not a perfect sincerity in his request; he was not absolutely willing to be guided by him; and hence the rebuke, Why callest thou me good? Why address me as though I were competent to decide infallibly what course thou shouldst pursue? Whereas, as will presently appear, thou are not willing to be guided by me. I must save thee in some way of thine own, not in my way! I must reign with thee rather than over thee! Nay, there is no place for thee in the kingdom of God.

"Who then can be saved?" asked the disciples. They would with one voice have recognised this young man as an heir of salvation; and it is to be feared that many disciples at the present day, nay, and many pastors, make a similar mistake with regard to the well-disposed rich men who present themselves at the gate of Christ's Church. It is thought a wonderful thing that the rich should take any interest in religion at all; their accession is regarded as of very great importance: whereas our Lord insists that the rich should cease to be rich before they can be deemed worthy to enter the kingdom of heaven.

"The things impossible with men are possible with God." This poor young man could not bring himself to do what Christ required; he was willing to make an ordinary sacrifice; but to give away all his wealth, and remain without anything but Christ, he could not; there was power, however, with God to affect his heart, quicken his faith, and nerve his resolution; and this expression of Christ favours the hope that at some future period that rich young man became strengthened to make the sacrifice from which he now shrank. The power of God, which is specially exhibited in the salvation of the rich, is seen in the mighty operation of the Spirit of God upon their hearts, by which they become willing that Christ should be king over them, and dispose of all that belongs to them. In fact, what is demanded of them at the gate of heaven is simply restitution. The gold and the silver are the Lord's; it is only as God's stewards that men have any business with them; but Satan puts it into their heart to rob God, to deal with the property as their own; the Spirit of God requires of him who would have eternal life, that he should make a restitution to God, by conse-

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crating to Him what he has so long been diverting to his own use. The disciple of Christ will feel that he has nothing that can be called his own; and, as a steward, will constantly study to disburse the funds committed to him in a way that shall have the approbation of the Master. He will feel that it were treason for him to be rich; and will tremble to use the money in his hands as though it were his own, knowing that if he do so he will certainly be impeached at the bar of God. The stewards of God bless God for the means of becoming rich in good works.

Immanuel and El-Ghibbor.

It is interesting to know that in the Hebrew "*Immanuel*" occurs in Isa. viii. 9, 10, "Associate yourselves, O ye people, and ye shall be broken in pieces; gird yourselves, and ye shall be broken in pieces; take counsel together, and it shall come to naught; speak the word, and it shall not stand; for *God is with us.*" In the Hebrew it is, "for *Immanu-el*," (עִמָּנוּ אֵל;) as if it was said, "No foe shall stand, for remember what was said, chap. vii. 14."

So also, it is interesting to find in chap. x. 21, "The remnant of Jacob shall return to *El-Ghibbor.*" The same spoken of in chap. ix. 6, "The wonderful, the counsellor, the *mighty God*," the (אֵל גִּבּוֹר.) So that it is to *Christ* that they return, to Messiah, the Saviour and the King.

John I. 11.

"He came to his own, and his own received him not."

It is, literally, He came to His *own things*, (τα ἰδια,) His own *property*, "and His own *people* (οἱ ἰδιοι) received him not." It is not unlikely John had in view the Old Testament (סְגֻלָּה,) "*peculiar possession*," in his "τα ἰδια." Messiah came to Jehovah's peculiar people, to Jehovah's proper and special inheritance; but His people Israel would have none of Him. Luther seems to have perceived this reference to the Old Testament phraseology, for he renders τα ἰδια by the German "Tein Eigenthum." Campbell's version, "His *own land*," conveys the sense so far, but altogether misses the beautiful and significant allusion to such passages as, "Ye shall be a *peculiar treasure* unto me," (Exod. xix. 5.)

John XI. 25, 26.

"He that believeth in me, though he were dead," &c.

The whole passage is more properly and expressively rendered as follows:—"He that believeth in me, *though he die, yet shall live;* and whosoever liveth and believeth in me *shall not die, for ever.*" The sense is this, "I am the source and author of *resurrection to the body;*

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hence, if any one believe in me, that man shall live again after he has died, and been laid in his grave. I am also the author and source of *life to the soul;* hence, the men who, while still living here, believeth in me, shall never know the death that is the sad doom of others. No, never to all eternity shall he taste the death that sin has brought upon all other men."

Revelation XXII. 17.

"I am the bright and morning star."

It is literally this, "I am the star, (ὁ ἀστὴρ,) the bright, (ὁ λαμπρὸς,) the morning one," (ὁ πρωϊνός.) It is Jesus casting back a look over the Word, and all that that Word tells of stars. Job (chap. xxxviii. 7) spoke of angels as "morning stars," as well as "sons of God." Jesus says, "I, who am by pre-eminence, and as no other can be, *the* Son of God, am also *the star*, *the morning one*, so welcome to a dark world." These angels looked out upon the first creation; Jesus shines forth on the new creation, and the far grosser and more appalling darkness of sin is chased away by His beams. The haughty tyrant of Babylon, too, had claimed to be "*sun of the morning*," and "*Lucifer*," (see Hebrew,) *i.e.*, the *bright* star, (Isa. xiv. 14.) Jesus, in opposition to all pretence and usurpations, declares, "It is I who am the really and only *bright* star of morning." Jesus is what Balaam foretold regarding the star for Jacob, and what the wise men sought for at Bethlehem. Jesus is the "day-star," the phosphorus, the light-bringing one, of whom Peter (2 Pet. i. 19) wrote to the Churches. Long ago, Isaiah (xiv. 13) spoke of "the stars of God." But here is one star that outshines them all. Jesus himself spoke of His ministers, the messengers to the churches, as stars; but they were only "stars in the right hand" of Him who is emphatically, pre-eminently, and alone "the star, the bright star, the morning star."

Romans II. 1.

"Thou art inexcusable, O man, whosoever thou art that judgest; for wherein thou judgest another thou condemnest thyself."

The object of this verse is not to condemn the habit of judging; but to prove by the existence of this habit that men have a sense of right and wrong. They are not ignorant of duty; their sight is keen for every transgression of their neighbour; and consequently they are without excuse for their own transgressions. What they do not excuse in their neighbours, God will not excuse in them. We shall find that the heathen habitually condemn every infraction of the command, Thou shalt love thy neighbour as thyself, when committed by another and they themselves are sufferers. When we shall find a man whose lips were never opened to denounce another's conduct, we shall perhaps find one who may plead ignorance of the law of God.

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Reviews.

Bibliorum Codex Sinaiticus Petropolitanus, &c. Edidit CONSTANTINUS TISCHENDORF. 4 vols. (Petropoli.)

THE history of the Sinaitic MS., as it is called, may be briefly told. In the year 1859, Professor Tischendorf, of Leipzig, a name which is familiar to readers of the Greek Testament, visited the Convent of St Catherine, on Mount Sinai, and succeeded in procuring a fine old MS. of the Bible. When he first saw it there, it was wrapped up in a cloth in the steward's room. The practised eye of the German scholar discovered the value of the treasure he had lighted on, and easily succeeded in persuading the monks of the convent to present it to the Emperor of Russia, through him. Accordingly it was carried to Russia in the month of November 1859, and presented to the Emperor, who liberally encouraged Tischendorf to make it known to the world. In 1860, the latter published, at Leipzig, a small folio volume, giving a description of the MS., and its peculiarities. The Emperor of Russia undertook to defray the expense of a large edition in fac-simile, representing the original pages and letters of the MS. as nearly as possible. This magnificent work has just appeared, in four volumes. The style of the work is sumptuous, worthy of the Emperor, as well as of the MS. itself. Three hundred copies have been struck off, two hundred of which the Emperor proposes to present to different public libraries. While the work was in progress, Professor Tischendorf had twelve copies placed at his disposal, ten of which were sold by Messrs Williams & Norgate for £25 each. Simultaneously, however, with the delivery of the ten copies, Professor Tischendorf wrote to the same publishers that the Emperor had urged him to accept 100 copies instead of twelve. The price of the ninety he wishes to be £34, 10s. instead of £25.

The work contains parts of the Greek Septuagint version of the Old Testament, the Greek New Testament, the Epistle of Barnabas, and the first portion of the Shepherd of Hermas. The first volume has the Dedication and Prolegomena, which occupy sixteen pages. This is followed by a "Commentary," giving all the readings of the ancient correctors, consisting of thirty-six pages. The last part has twenty-one fac-simile specimens. The second volume contains a portion of I. Chronicles, beginning at chap. ix. 27; Tobit, Judith, I. Maccabees, IV. Maccabees, Isaiah, Jeremiah, Joel, Obadiah, Jonah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, Malachi. The third volume, Psalms, Proverbs, Ecclesiastes, Song of Songs, Wisdom of Solomon, Wisdom of Sirach, Job. The fourth volume contains the New Testament complete, with Barnabas, and part of the Shepherd of Hermas.

The whole MS. contains 344 leaves and a half. Of these, 198 occupy the Old Testament, 146 and a-half the New. In the former, all

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to 1 Chron. ix. 27 is wanting. Nothing beyond 1 Chron. ix. 22 is given. Tobit begins with the second chapter, and goes on to the end, entire. Judith is complete; so are I. and IV. Maccabees. Isaiah is complete; but Jeremiah is not. Ezekiel and Daniel are wanting. Out of the twelve minor prophets three are wanting,—viz., Amos, Micah, and Hosea. The poetical books are complete, being written *stichometrically*, as it is termed, *i.e.*, in lines of a certain length. The New Testament and Epistle of Barnabas are entire; but the Shepherd of Hermas is mutilated.

It is matter of regret that the Old Testament is so imperfect in the Sinaitic MS. Professor Tischendorf believes that another MS. which he procured in the East and brought over to Germany, is only a part of the Sinaitic. This, which he called the *Codex Friderico-Augustanus*, after the King of Saxony, is now deposited in the library of the Leipzig University. He is right in his opinion; for the "Cod. Frid.-August." begins at 1 Chron. xi. 22, where the Sinaitic one in Chronicles ends, and terminates with 1 Chron. xix. 17. This is followed by 2 Esdras ix. 9, to the end; Nehemiah and Esther entire; Tobit as far as ii. 2; Jeremiah, x. 25, to the end; and Lamentations as far as ii. 20. These should now be joined to the Sinaitic, and the Cod. Friderico-Augustanus cease thereby to exist as a separate MS.

According to the view of Professor Tischendorf, the old text of the present MS. was not made by one writer, but by four writers. The different parts which each of the four wrote are specified. All were contemporary. One of these original scribes, whom the editor calls D, acted the part of corrector, especially in the New Testament. In specifying the different correctors, Herr Tischendorf does not make his opinion very clear; so that it is difficult to gather what he thinks of their number, respective ages, &c. There are upwards of fifteen thousand notes by correctors, which are all given in the first volume.

We have little doubt that the Sinaitic MS. is very ancient. Herr Tischendorf assigns it to the fourth century. It has neither the Ammonian sections nor Eusebian canons from the first hand. Its value is in proportion to its antiquity. Hitherto the Vatican MS., or B, has been considered the best. Next to it stands the Alexandrine, in the British Museum (A.) But the Sinaitic one appears to be as old as the Vatican, and is of much more value, because the New Testament in it is complete. Hence it is difficult to over-estimate its worth in the criticism of the Greek Testament. Each page has four columns, whereas the Vatican has but three,—a circumstance favourable to the priority of the Sinaitic. The original interpunction is rare and simple. Whole columns and pages are found in which a single point does not occur. In many places the correctors have put points. As far as we can judge, the MS. is of Egyptian origin. Some peculiarities point to that country as its birthplace.

The text may be said to agree in characteristic readings with that of the Vatican, which also belongs to the fourth century. Herr Tischendorf gives a number of readings in which it and the Vatican agree

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where all others differ. He has also specified a number of readings in which it agrees with B, D alone, with D alone in the Gospels, and with L alone in the Gospels.

Before specifying a few remarkable readings in the text of this MS., we should mention that, in the Song of Solomon, the speakers are marked, *the bride*, *the bridegroom*, &c., with red ink, and apparently from the hand of the writer himself, because the letters are like the rest in shape and character, and fit into the spaces where they are inserted. This peculiarity is somewhat adverse to the alleged antiquity of the MS. It creates a doubt, at least, in our mind. It is also singular that the New Testament is complete. Not a word is wanting. Here the MS. stands alone, as far as we know. None other is perfect.

In the Gospel of John, the Sinaitic MS. omits the last verse, "And there are also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written. Amen." The only other MS. that wants the verse is a Dublin one, Cod. 63, which is cursive and late. It is well known that the verse has appeared suspicious to many critics. In Dr Davidson's "Introduction to the New Testament," (vol. i.,) reasons are given for its spuriousness in conjunction with the last clause of the 24th verse, "And we know that his testimony is true."

In Matthew xiii. 35, the reading of the Sinaitic copy is, "That it might be fulfilled which was spoken by *Esasiás* the prophet." It is the only uncial MS. having the reading in question. From what Jerome says of Porphyry about it, we know that the text had the name of the prophet very early. We believe that the reading is original, though the quotation given is not in Isaiah.

In John vii. 22, the two words translated "therefore" are omitted in this MS. only.

In Luke vii. 35, it alone reads, "But wisdom is justified of all her *works*." We know from Ambrose that this is a very old reading.

In John vii. 50, the words, "He that came to Jesus by night, being one of them," are omitted by the Sinaitic MS. alone.

In John vi. 27, it alone reads, "Labour for the meat that does not perish."

In John xvii. 7, it is the only MS. which has the old reading mentioned by Jerome as existing in some copies, "Now *I know* that all things," &c.

In Mark i. 1, the two words rendered *son of God* are omitted in this MS. alone.

In John i. 4, it reads with D or the Cambridge MS., "In him *is* life," for "*was* life." The two MSS. which have this reading are supported by several ancient writers; and Lachmann had the sagacity to see its truth and put it into the text.

In Luke xi. 4, the words, "But deliver us from evil," are omitted in this MS., as they are also in B and L.

In conclusion, we should call attention to the fact that our MS.

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omits the last twelve verses of Mark's Gospel, as the Vatican does; that with the same MS. it agrees in wanting "in Ephesus," (Ephes. i. 1,) in having "the church *of God*," &c., (Acts xx. 28), and in omitting the words "waiting for the moving of the water. For an angel went down at a certain season into the pool, and troubled the water: whosoever then first after the troubling of the water stepped in was made whole of whatsoever disease he had," (John v. 3, 4.)

With other ancient authorities, it has "Blessed are they who wash their robes," &c., (Revelation xxii. 14); "*He who* was manifest in the flesh," (1 Tim. iii. 16.)

In Matt. v. 22, it omits, with B, the Greek word translated "without a cause." In John i. 18, it has, with other ancient MSS., "the only-begotten *God*,"—a reading plainly incorrect. With B and L, Matt. xviii. verse 11 is omitted.

We congratulate the editor of this most valuable MS. on the completion of the splendid fac-simile edition. Its high price necessarily puts it beyond the reach of most students of Scripture. But the text will soon be collated, and we shall know all its peculiarities. A small edition will speedily appear in the common Greek character, which will cost little. Meantime the sumptuous work will adorn public libraries and those of noblemen.

It is needless to touch on the controversy—if it may be called so—between M. Simonides on the one side, and certain writers on the other, relating to the writing of the present MS. This Greek says *he* wrote it, only a few years ago. Who will believe his assertion? That he has forged MSS. may be true enough; that he has forged the Sinaitic one, exceeds all belief.*

Moses or the Zulu? By the Rev. W. Wickes, M.A. London: Wertheim, Macintosh, & Hunt. 1863.

This is one of the many refutations of Bishop Colenso, and, we should think, one of the best. Mr Wickes appears to be acquainted with every minute particular bearing upon the subject; his work is acute, clear, and logical; his arguments are concise and pointed; he gives the Bishop the fairest and most honourable treatment; and thoroughly demolishes his cavils, and sweeps them out of the way. The first part is a refutation of Colenso's argument against the credibility of the Pentateuch as a historical narrative; and the second establishes the fact that Moses wrote the whole of the Pentateuch, except the last chapter, in opposition to the Bishop and the document-hypothesis of Germany. In this part there is an attempt made, at considerable length, to shew the appropriateness of the two divine names, Jehovah and Elohim, as they occur in the writings of Moses. This is a very interesting portion of the work. The difficulty in the use of these names in Gen. xvii. is well dealt with upon the whole; but we would suggest whether it might not

* We copy the above from the *Athenæum* for the useful information it contains.

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be more satisfactory, as well as more simple, to say that there, Elohim is entering into covenant with Abraham and becoming Jehovah, for this is a renewal of the covenant (a second making of it) which was formally made in chap. xv. We approve generally of the way in which the author meets objections, and specially the objection from the number of Israel at the Exodus. He maintains the number given in Scripture, between two and three millions or more. It is a very large number, and one attempt at least has been made in a weekly publication * to smooth away the difficulties by lessening it—an attempt ingenious and laborious, but unwarranted and futile. We think he might have stood out more tenaciously for the natural sense of the Mosaic account of the flood. There is no necessity for abandoning that sense, for the *facts* of science, as might be shewn, do not require it, and, moreover, it is very doubtful, to say the least, if the laws of interpretation admit of it. However, it is a very excellent book, and we do not think a better could be recommended to any one who may be troubled with doubts upon the subjects treated of. It contains, too, a great deal of information fitted to be very useful in explanation of the parts of Scripture under consideration. We need not enlarge upon what so many have been and are saying so much about already, and so we shall not insist upon the pitiable condition, logically, of Dr Colenso, the scantiness of his learning,—not equal to that of a first year's student of theology,—the exceeding narrowness of his field of vision and his inability to look at the whole of a subject, the impiety of his attempt, and his dishonesty as a Bishop. We shall only say that he has exhibited the Church of England in the unpleasant position of not being able to discharge one of the great functions of a Church,—that set forth in the command, "A man that is an heretic, after the first and second admonition, reject." To be able only to request him to retire is a position out of which her faithful ministers will, without delay, seek to deliver her.

The Ancient of Days; *or*, *The Times of the Jews.* By the Author of "The Times of the Gentiles," "The Great Heart," &c., &c. London: Henry James Tresidder. 1861.

THIS pamphlet is little else from beginning to end than a tissue of absurdities intermingled with much offensiveness and occasional profanity.

Daniel's Vision of the Four Beasts. Illustrated with six engravings. London: Published for the Author by Henry James Tresidder. 1863.

THE leopard and the bear have a strong resemblance, if we remember rightly, to those in Barnes on Daniel. Better illustrations, we think, might be given of the four beasts; the book upon the whole, however, is tolerably well adapted to an early stage of the nursery.

* *London Weekly Review.*

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Bible Inspiration Vindicated. By JOHN C. MILLER, D.D., Honorary Canon of Worcester, &c. Oxford and London: J. H. & James Parker. 1861.

THIS is an able and satisfactory defence of inspiration as against the "Essays and Reviews," and we cordially recommend it to any who may feel interested in the subject. The remarks on Dr Wilson's ideology would have been more impressive, had more express notice been taken of its bearing upon the atonement. If the atonement be only an idea,—and there is nothing in that theory to prevent it from becoming so,—what becomes of our salvation? A man cannot be saved by an idea. We cannot subscribe to the doctrine that prophecy has two meanings. If it has two, it may equally well have three, and so on *in infinitum*, and all certainty as to the true sense is destroyed. Dr Miller refers to "some ridiculous applications of Old Testament prophecy," which Dr Wilson gives for the sake of lowering the predictive element in prophecy, and of which he (Dr Wilson) says, with Trypho, that they are "strange, if not blasphemous;" "such as that of Justin, who saw, under the riches of Damascus and the spoil of Samaria, the Magi and their gifts, and under the king of Assyria, king Herod; and that of Jerome, who makes the Chaldeans demons, and the Shunammite Abishag heavenly wisdom, for the honour of David's old age; not to mention Lot's daughters, symbolising the Jewish and Gentile churches." Many applications, not more justifiable on any sound principle than these, might be collected from the works of the spiritualisers of the present day. Such expositors may very profitably consider whether, by adhering to that system, they are not giving an advantage to the enemies of truth.

Redemption through the Blood of Jesus Christ our Lord; also, a Letter to a Friend on the Book of Life. By WILLIAM BONAR, Esq., of Warriston. Bath: Binns and Goodwin.

THIS little work does not properly fall within our province; yet we may notice it briefly, though not concurring in many of its statements. In the preaching of the everlasting gospel, the "gospel of the kingdom," there cannot be too bold a proclamation made of its freeness, its absolute, unrestricted, unconditional freeness. Eternal life is the free gift of God to sinners. "This is the record, that God hath GIVEN to us eternal life; and this life is in his Son." And, in the prospect of the Lord's appearing, let every Christian be concerned to maintain his testimony as to the freeness of this glorious gift, and to the guilt of rejecting it.

But we must cleave to the Scripture, and hold fast to its words. There may be points and expressions which we cannot fully *reconcile.* This matters not. Our first and great concern is to believe what God has spoken. It is not first reconciling and then believing; it is first believing and then reconciling. To one who reverences the word of God,

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the logical reconciliation of all its statements will be quite a secondary thing. Let us believe; and then, if we can, let us reconcile; but if not, still let us believe. One great evil of the day is the reluctance—we might say, the refusal—to believe the plainest truths of inspiration, on the ground of our inability to reconcile them. Not that there is the slightest leaning in this work to this spirit of the age; but still unconsciously, a theory may lead one not to see the force and point of certain passages with the same vividness as in other circumstances would have been done. We have felt this strongly in regard to some statements in the latter part of this pamphlet, as to the Book of Life. Such passages as Phil. iv. 3, Rev. xiii. 8, xvii. 8, seem to us strongly to negative the writer's teaching that every man's name is written in the book of life, to be blotted out afterwards on his unbelief. Were this the journal for examining theological doctrines, we should have entered more fully into the statements of this little work; but this we must forego, though not without expressing our respect for the spirit and tone which pervade the work.

Extracts.

Assyrian Discoveries.

Sir Henry Rawlinson has written to the *Athenæum* giving the results of some recent investigations of the Assyrian tablets in the British Museum:—

"London, Feb. 28, 1862.

"In examining the many fragments of the historical tablets of Ashur-bani-pal, the son of Esar-Haddon, which crowd the shelves of the British Museum, with a view of arranging, if possible, one complete copy of the annals for publication, I have, within these few days, lighted upon a passage which had previously escaped my observation, but which I have now found repeated in a more or less perfect state on several of these mutilated terra-cotta records. The passage is of great interest, as it furnishes the first point of undoubted contact between Greek and Assyrian history and I hasten, therefore, to announce the discovery.

"Ashur-bani-pal states as follows:—'Gyges was king of Lydia, a country on the sea-shore, and so far off that the kings, my fathers, who reigned before me, had never even heard the name of it. In obedience to my royal proclamation—(the proclamation is given at length, and invites all people to do homage and offer tribute to Ashur-bani-pal, king of Assyria, on pain of incurring the vengeance of Ashur, king of the gods)—the said Gyges sent his officers to my presence to propitiate me; and they brought with them some Cimmerian slaves whom they had taken in battle when those tribes invaded Lydia, together with a heavy tribute. They brought these things before me at Nineveh, and they kissed my yoke.'

"The Lydian tribute was brought to Nineveh, it would seem, early

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in the reign of Ashur-bani-pal, perhaps as early as B.C. 660; but the event could hardly have occurred anterior to that date, and we must either, therefore, reduce by some twenty years the ordinarily received chronology, or we must suppose the Gyges of the inscriptions to be the Ardys of Herodotus. The Cimmerian invasion favours the latter explanation; but, on the other hand, we must remember that a passage of Dionysius (tom. vi., p. 773, Reiske) does actually fix the commencement of the Lydian kingdom as late as B.C. 698, so that Gyges, who reigned thirty-eight years, would have been still living in B.C. 660. It is further ethnologically interesting to find that the Scythians, who invaded Lydia in the seventh century B.C., and whom Heroditus calls Cimmerians, were really the same people as the Sacæ of later history; the title of Gimirri, which is used in this passage of Ashur-bani-pal's annals (and previously, for the first time, in the annals of Esar-Haddon), being the Assyrian equivalent for the Persian Saca in the trilingual inscriptions of Darius Hystaspes.

"Whether this name of Gimirri, however, has any real connexion with the modern Cymri, or Celts, is, I think, exceedingly doubtful.

"H. C. RAWLINSON.

"LONDON, March 4.

"P.S.—Since writing the above, I have continued my search among the hitherto unexamined tablets of the British Museum, and have been rewarded by further discoveries. Upon a broken clay tablet belonging to the Biblical Tiglath-Pileser, I have found an epitome of the historical events of this monarch's reign from his first to his seventeenth year. The campaigns described are,—1. In Babylonia; 2. In Media and Armenia; 3. In Asia Minor; and 4. In Syria; and the narrative throughout is far more detailed than on the slabs with which alone we have been previously acquainted. In the Syrian chapter, for instance, after the usual lists of kings who brought their tribute to Tiglath-Pileser in his eighth year, and among whom, as is already known, are Menahem of Samaria, Hiram of Tyre, and Rezin of Damascus, we have a supplementary list of the tributary kings of Southern Syria, which is entirely new, and which, although unfortunately imperfect owing to a fracture in the tablet, still preserves the names of the Kings of Arvad, Beth-Ammon, Moab, Ascalon, Judæa, Edom, and Gazah. The name of the Jewish king ought, according to the Scriptural narrative, to be Ahaz; but on the tablet we find Jeho-ahaz (or, as it is written in Assyrian in the oblique case, Yahu-khazi.) What are we to suppose from this? Was it really the case that the Assyrians did not know the names of the foreign kings who brought or sent them tribute; mistaking Pekah for his predecessor Menahem, and confounding Ahaz, king of Judah, with Jeho-ahaz, king of Israel, who reigned a century earlier? or has the Hebrew nomenclature come down to us in a corrupted state? There can be no doubt whatever, from the general concurrence of the chronology, as well as from the mention of Rezin of Damascus, that the Tiglath-Pileser the Second, of the Assyrian annals, is the same king whose Syrian expedition is described in 2 Kings xiv.; (?) yet it is equally

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certain that, instead of the Pekah and Ahaz of the Bible, we have the cuneiform names of Menahem and Jeho-ahaz for the contemporary monarchs of Israel and Judah.

"The tablet of Tiglath-Pileser which I am now describing is, like all the other monuments of this monarch, entirely silent as to his ancestry, thus affording strong negative evidence that he was an usurper, and initiated the second or lower dynasty of Assyria; and it also points to a very close connexion in time between Tiglath-Pileser and Sargon, the names of the tributary kings which it enumerates being, for the most part, the same as those of the monarchs whose conquest is narrated on the marbles of Khorsabad. If the reign of Shalmaneser did really intervene between that of Tiglath-Pileser and that of Sargon, it could have been but of very short duration. Merodach-Baladin, indeed, the son of Yakin —who is stated at Khorsabad to have ascended the throne of Babylon in the same year that Sargon commenced his reign at Nineveh—was already in power when Tiglath-Pileser, at the very commencement of his career, invaded Babylonia; though at that time, it is true, his dominion seems to have been confined to the territory on the sea-coast, and at the mouth of the Euphrates. "H. C. R."

Aspects of Judaism in 1862.

The special application of the principle of religious liberty to the Jews was greatly promoted by the prominent influence which the Rothschilds, and after them numerous other Jews in all the capitals of Europe, gained on the financial world. Jewish bankers became the creditors of all the Christian princes, inclusive of His Holiness the Pope; and curious proofs of the effect which the money power of the Jews had on the legislation of the most intolerant empires are, among others, the appointment of a Baron of Rothschild as Senator ("Councillor of the Empire") of Austria by the same emperor who concluded the notorious concordat, and the conferring on Jews of the orders of "Isabel the Catholic," of the "Holy Redeemer," and of "St·Januarius," by the Governments of Spain, Portugal, and Naples, while they continued to prohibit any other public worship, except that of the Roman Catholic Church.

The causes above referred to have already had a marked effect. In every European state the barriers which excluded the Jews from high positions in the state and in society are gradually disappearing. The gloom and despair which have weighed them down so many centuries are giving way to enthusiastic hopes. A remarkable activity manifests itself throughout the race, and statistical figures prove that in many departments of public life—beside the money market—the Jews have, in proportion to their population, distinguished themselves even more than the Christians. Movements of this kind are, in themselves, highly interesting, and in the case of the Jews, claim the special attention of the Christian churches, which have always felt so lively a missionary interest in the Jewish race. In the following lines we give some re-

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markable facts, shewing the condition and social position of the Jews in the several European states at the close of the year 1861 :—

Social Position of the Jews in the Several European States.

In Austria, which next to Russia has the largest Jewish population of any of the European states, the Jews wield a great influence. Several of their prominent bankers have been raised to the rank of nobles, and one of them, Baron von Rothschild, as has already been stated, has been called by the Emperor into the Senate of the empire. A large number of Jews have been elected members of town councils and of provincial diets, and the province of Upper Austria has sent two Jews to the Lower House of the Legislature. The Czekhs of Bohemia, who, like all the Slavi, have been noted as fanatical persecutors of the Jews, have now made the full equality of Jews and Christians a part of their programme. In Galicia, where until 1848 the Jews had to pay a disgraceful "Jew's tax," amounting to over a million thalers annually, the leaders of the national party have boldly opposed the strong national prejudice against the Jews, and three of the latter have been elected members of the Galician Diet. Strange to say, Hungary alone has been more slow than any other portion of Austria in meeting the just demands of the Jews, although Teleky, Pulsky, Klapka, Eötvös, Deák, and other leading patriots, warmly espoused their cause. In 1861 a Jew was for the first time appointed ordinary professor at an Austrian university, (Dr Wessely at Prague,) and another (Dr Eeisel) was appointed extraordinary professor at the University of Vienna.

In Prussia, a Jew (Dr Veit) was a prominent and influential member of the House of Deputies. The Minister of Justice decided, in 1861, that Jews could be appointed as judges. The educational statistics of the kingdom shewed the remarkable fact, that, in proportion to the aggregate population, the Jewish attendants of the colleges were five times the number of the Christian scholars.

In Bavaria, an intolerant law, which restricted the settling of Jews to a number of places, was unanimously abolished by the three chambers, and the rights of the Jews warmly advocated by the Archbishop of Munich, the Bishop of Augsburg, and the President of the Protestant Supreme Consistory.

In England, there are now five Israelites in the House of Commons. A Jewish mayor was elected at Rochester, and a Jewish high sheriff for Bucks. The Jewish Board of Deputies, under the presidency of Sir Moses Montefiore, continues to display a great activity in behalf of the general interests of Judaism.

In France, a considerable number of Jews are professors of universities and colleges, and their influence on literature is great. They have, for a population of only about 80,000 souls, four weekly and monthly papers, all of which are well edited. A society, established at Paris in 1860, under the name of "Alliance Israelite Universelle," bids fair to become to a higher degree than any other association a centre for the common interests of Judaism. The able Jewish financier, (Mr

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Fould,) to whom the Emperor in his financial embarrassment has been compelled to apply for help, has been appointed Minister of Finance.

In the first National Parliament of Italy, which country has a Jewish population of only 40,000 souls, there are six Jewish members; and two Jews were appointed, in 1861, ordinary professors at the universities of Bologna and Pisa.

In the kingdom of Poland, where formerly the Jews were more bitterly hated than in any other country in Europe, the national movement seems to have put an end to all mutual animosity. The Jews have actively taken part in the patriotic demonstrations, and very recently seven Jewish students were exiled, together with eight Christians, to Siberia. On the other hand, the merchants and manufacturers of Warsaw adopted, by acclamation, a resolution which abolishes all distinction between Jews and Christians, and the Archbishop of Warsaw, in a circular, enjoined toleration toward the Jews.

In the Mohammedan countries of Northern Africa, the Jews shew themselves much more accessible to Christian civilisation than the Mohammedans, and their progress is likely to facilitate the success of Christian missions. In Morocco, where they were cruelly persecuted shortly before the war with Spain, they now number about 120,000, and the Emperor has recently given strict orders to protect the Jews in future from any attacks of the populace. In Tunis, the Bey has appointed a Jewish brigadier-general, and the Italian residents have elected a Jew their president.

The emancipation of the Jews from oppressive and cruel laws has not only improved their social position, but it has at the same time brought them into closer connexion with the Christians, and diminished their hostility to Christianity.

Correspondence.

To the Editor of the "Quarterly Journal of Prophecy."

3 Compton Street, Ball's Road,
19th June 1863.

Sir,—I ask leave to say a few words as to *the present state of "The Brethren."* This is now occupying much attention, and I trust that this system will be well considered by the Churches. Some parts of the system are, I think, worthy of imitation, but other parts call for severe and unflinching reprehension. We live in days in which it is of essential importance to distinguish between real and sham religion. These may seem "harsh words," but the necessities of the case require them, as is, I think, pretty generally felt by them.

Now, *what is the present state of "The Brethren?"* This body of Christians have had a fine opportunity of setting up model churches, but they have lost it. Jealousies and strifes have marred the testimony of those Christians, so that the name assumed by them is in reality a satire upon its true signification. Their history presents to us an incessant struggle by the

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teachers for leadership—*i.e., who shall be the Premier of the denomination.* This is just what existed in the time of Paul—some adopting Paul, others Apollos, and others Christ, as leaders. Let us consider these things, and the significant inquiry put by Paul—"Is Christ divided?"

The Brethren may, I think, Sir, be divided into the following sections, viz. :—

1. The original body known as the Plymouth Brethren.
2. Mr Darby's party, known as The Brethren only.
3. Independent sections, known generally by name as The Brethren.

In this state of things, it is no easy matter to deal with the subject. Some of the original body and some of the independent sections are, I am told, examples of godly order. It is with pain I must point to Mr Darby's party as examples—at least the London church—of ungodly order, and, in some instances, of gross sin. The toleration of ungodliness in the leaders has "blinded the eyes" of the followers, and seared their consciences, as I felt to be the fact whilst I was amongst them. The government by a metropolitan conference set up by this gentleman is, as I have before asserted, *Romanist in principle.* Who can deny this?

It is, in these circumstances, my wish to draw attention to a series of articles I am publishing in the *Coleraine Chronicle.* My endeavour has been to represent things fairly for all parties. Where I may have failed, I must ask the indulgence and forgiveness of my fellow-Christians. The work has been no easy one, involving, as it does, so many contrarieties, both in doctrine and practice. It is my sincere desire that good will result to all the Churches of Christ, and that "The Brethren" may kindly—I mean in all its sections—*lay things to heart.* The subject is most assuredly fraught with lessons of wisdom to all Churches, and especially to those whose members wish for the "glorious appearing" of our blessed Lord. Should He come speedily, what will He see in the Churches—strifes, divisions, heresies, and "every evil work!" Let us look to these things in time, lest it be too late, for the *night is far spent.*—I am, Sir, &c.,

J. CULVERHOUSE.

To the Editor of the "Quarterly Journal of Prophecy."

SIR,—Popery has so long been looked upon, not only as doomed, but as in the last stage of her consumption, that to all arguments on the insidious dangers that still abound in her path, it is urged, "Oh, but the Pope, or, as you call him, *the man of sin,* is about to lose his great power and influence; the nations are even now consuming the flesh of the woman of Babylon; there remains only her destruction by fire." But let us not deal partially with Scripture. This same woman, though despoiled of her ancient possessions, lives on to the very last act of our dispensation—the marriage of the Lamb, (Rev. xix. 1, 2, 7.)

Those indistinct and partial views at present floating in the religious world have caused even faithful men to indulge in a confidence by no means suited to the times, leading them to account the great enemy as already become a broken vessel, while yet his life is whole within him. Samson's hair has been growing, even when we imagined we had bound him with fetters of brass, and now his strength his renewed, and is beginning to make itself disastrously felt.

"The Papal nuncio (Dr Wiseman) does not now attempt to flood the land with Popery by a violent disruption of the dikes which have restrained it. He has had recourse to a more slow and secret plan of operations. A gradual and *stealthy* process is being pursued, for the policy now is to undermine the foundations of the structure. While we have been musing, Rome has

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been striding onwards. Point after point has been conceded, and unless we bestir ourselves like men, we shall soon find that the enemy is too strongly intrenched to be easily dislodged. Romish chapels, monasteries, and conventual establishments are multiplying on every side. They are justifying their proud vaunt, that they intend, if possible, to subjugate England to their Church."—*Record*, June 6, 1862.

Solomon tells us—"In vain is the net spread in the sight of any bird." Yet he afterwards warns us that there is an *evil time* when men are taken "like the fishes of the sea, or like birds caught in the snare." Till the last thirty years, Protestantism in England feared not the face of man, nor was ever backward to assert her own dignity. But that time has gone by. The inevitable consequence of yielding up our national witness against the great apostasy has been, that the Protestant voice has now little influence in affairs of State. Since the day when Romanists became our legislators, our councillors, our judges, and our magistrates, men's public testimony for the truth is reduced to whispering humbleness.

Do we then anticipate another revolution of '68, or do we dread a renewal of the former Papal persecutions? No; this is not the nearest danger. The "hour of temptation that is to come upon all the world to try them that dwell on the earth," comes *silently*—steals upon sleeping men, and surprises all but those that watch for the *time*, knowing that it shall come as a snare.

The thing that threatens us, is the "silencing of the witnesses," and the subjection of Protestant truth to the triumphs of the Popish Propaganda—favoured as these are by the apathy and liberalism of our leading men. The nations brought out of Romish corruptions know not where to look for a leader: Britain being no longer the ground and pillar of the Reformation. We speak not here of the religious world: we know that "Exeter Hall" is the cynosure of evangelical Christendom; and that nothing can exceed the devoted activity of God's children in these islands. But unfortunately, our motley Parliament, and not Exeter Hall, is the helm that guides our State. It pleases our men in power to denominate our venerated Church a *sect;* Romanism is with them but a sect or variety of the same Christianity: and neutrality among sects is their policy at home and abroad. England will never contend for an *idea*—and religious differences are, in their view, nothing more. Nor will she ever put herself forward as the Quixotic defender of any one denomination against the religious beliefs of the whole world. Equality of privilege to the pure and to the impure is now her favourite nostrum for governing her dependencies; and the Brahmin who worships the Deity under the form of a four-footed beast, sits in the Council of India beside our Christian fellow-countrymen!

On the other hand, France, which for special reasons has permitted an onslaught on the Pope's dominions, neglects nothing that can advance the papal Propaganda in heathen lands: well knowing that to extend the influence of the Church is to advance the power of the nation. She has therefore appointed herself "Protector of Christianity throughout the East;" whether in Syria, in Egypt, or in China, and, by late accounts, in Abyssinia also.

She will thus enjoy all the great moral influence of such a position; and in the end, England must fail to compete successfully with her in those regions—in the eye of prophecy, the most important of all.

"The *invasion* of England," says an acute writer, "is the hazy menace which the ruler of France secretly wishes England to infer; but the conflict for which he is making preparations so formidable, will be *towards* the *sunrise*. He will let us alone as long as we let him alone while he adds *Syria* to France. He is not inspired with childish spite; but with a burning ambition. He will forget Waterloo, if we will only quietly let him annex Palestine."

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But he fears public opinion: he contrives to associate himself in all political and commercial movements with this great Protestant Empire—so as to make it appear that the Romish theology is the mere concern of the Church: thus he lulls our fears to sleep, and prevails over what are called the antiquated prejudices of our forefathers.

The aspect of the times is indeed most peculiar as respects our Protestant witness throughout the world. We shall be told that our missions are our best witness: that these are being carried into every country and every clime; and that it is wrong to doubt that the Lord will prosper that which has been undertaken in obedience to His express commands. But the facts and realities we see around us do but too well confirm the numerous scriptures which shadow forth another winding up of this world's drama. We trusted that our missions and evangelising efforts at home and abroad, running their yearly circle, would at length draw all men under their influence; and we have not been careful to choose godly rulers. Therefore, not only is Romanism gaining strength at home, but Hinduism, and Mohammedanism, and Buddhism, have been advanced to the power and privilege of copartnership with Christians. Monstrous conjunction! Silently has it been accomplished: but not silent or hidden shall be its results.

"The designs of France on the one hand, and of Russia on the other," said Lord Shaftesbury a year ago, "to gain a permanent foothold in the regions of the East;—did they not point out the peculiar responsibility of England? Was this great and eminent Protestant nation to do nothing in this crisis?" What England *is* doing, we may learn from the Bishop of Victoria. "In these Eastern seas, I perceive the emissaries of the Papacy far in advance of us, and Protestant Christianity disproportionately represented in these Oriental lands. I see that our alliance and joint operations in those regions have bequeathed to the next generation a legacy full of embarrassment." "Prince Kung has already authorised the free practice of the Catholic religion, and ordered all the magistrates of the empire to treat the Catholic offices on a footing of perfect equality with those of other subjects of the empire. No special privileges for Protestant missionaries, however, are mentioned among the decrees of Prince Kung. The French Consuls are chiefly concerned to push their faith; ours to push trade."—(*Public Journals*, 1862.)

Thus far we have touched on the religio-political aspects of the day; it being impossible otherwise to expound prophecy to any purpose. It has indeed often struck us with surprise to observe how little of practical import is to be found in the declamations of our modern annotators: judgments indeed are denounced upon infidels and worldlings; but no attempt is made to lay open those special delusions by which, "if it were possible, even the elect shall be deceived." Religious professors above all others need to be warned, (not because they belong to a *state church,*) but because they neglect to testify against national sins and apostasies. A prophet (or interpreter, which amounts to the same thing) is especially bound to be a watchman for his people. "Son of man I have made thee a watchman unto the house of Israel: therefore hear the word at my mouth, and give them warning from me," (Ezek.) "I have not sent these prophets, yet they ran: I have not spoken to them, yet they prophesied. But if they had stood in my counsel, and had warned my people to hear my words, then they should have turned them from their evil way, and from the evil of their doings," (Jer. xxiii. 21, 22.)

The winding up of this present dispensation is spoken of by our Lord himself under the figure of a *snare*—a sudden *entanglement,* in which all that dwell upon the whole earth find themselves in danger of being involved. From this mode of speech we draw the conclusion that the confederacy against the Lord's purpose and people will not consist of open infidels alone, for then the children of God would be fully awake to the crisis.

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In this portion of the United Kingdom, and at this time, we witness a small rehearsal of what may yet be enacted over the whole of Christendom. We have seen in our island a confederacy against the Word of God, unblushingly manifested by excluding it from the education of the young. All that acknowledge His revelation as their guide are at first shocked at the audacity of the movement: but as time goes on, and the world approves, and great men patronise, Satan whispers pleas for conscience, and one after another our fair-seeming professors forsake their ranks, and even some standard-bearers resign their posts of honour. "Because iniquity aboundeth, the love of many shall wax cold." So will it be in the end. When the Lord is about to gather His wheat into the garner, He prepares such sifting trials for His Church, that not an atom of chaff but shall fly off to his fellows. "The people that are with thee are too many," said the Lord unto Gideon; "bring them unto the water, and I will try them for thee there," (Judges vii. 4.)

Palestine is the locality pointed out by the prophets of the Old Testament, both for the last acts of Antichrist's rebellion, and as the place in which God's controversy with the nations, and His righteous vengeance, shall be carried out, (Dan. xi. 4, 2; Joel iii. 12–14; Zech. xiv.) Our Futurist writers suppose that this connexion of the *man of sin* with the land of Judea, quite overthrows the views generally held, and which identify him with the Papacy. More especially that in Matt. xxvi. 15, "When ye therefore shall see the *abomination of desolation*, spoken of by Daniel the prophet."

Now, under the New Testament, the Papal Antichrist is *the* great Apostasy, marked by God for His signal vengeance: and that, at the *very end.* For, notwithstanding all appearances, he shall not be destroyed, except by the brightness of the Lord's personal coming. Then, as there cannot be two temples of God during the present dispensation, neither can there be two Antichrists. In Ezekiel we have a full description of a future temple to be erected in Jerusalem (see Begg): but we are not left to conclude that it is a sanctuary capable of being defiled by Antichrist. Whereas we are expressly warned by the apostle that the Christian temple *may* be defiled, and that its defiler shall assuredly be *destroyed.*

What then may be the nature of that future profanation spoken of by Daniel? We seem shut up to the conclusion that it shall be some new manifestation of the same blasphemous assumptions exhibited by the Papacy all along: simply because it is in no other place than the Christian Church, the "man of sin" is seated. But if it be alleged that there is a work to be done which only an infidel Antichrist would undertake—even in joining with the kings of the earth and their armies, to "make war against him that sits on the horse, and against his army:" then we reply, that the Roman Pontiff is already the greatest and most subtle unbeliever upon earth. His infidelity is in no degree speculative; but ever active, audacious, and breeding new treasons. Bear in mind this *significant* fact! That the Romish Church has never yet acknowledged Christ as the *future glory* of His people Israel. Her head, therefore, would have no scruple in setting aside the peculiar claims of God's ancient people, or in representing himself as the great deliverer of Zion from heathen bondage. He will restore her earthly kingdom if she will bow down and worship his idols: for is he not in league now with the greatest monarch of Europe? and are not rival statesmen contending for the honour of protecting his person?

These things well considered, may throw some light upon the *abomination of desolation* which is yet to stand in the holy place.

We know that what is called the "fulness of the Gentiles" shall at length come in; and that there is also a set time to favour Israel: when she shall no longer be the footstool of the nations, nor her land the possession of the stranger. When that point of time is reached, can we imagine that Palestine

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shall be quietly transferred from the hands of the Moslem into the control of the corrupt Greek and Latin Churches? Will He suffer it, who has said—"He that toucheth thee, toucheth the apple of mine eye?" Yet this is the conjuncture with which we are menaced: these are the coming events that cast their disastrous shadow before them.

"Great and important events," writes our missionary from Jerusalem, "are taking place around us. The Russians are raising their large and extensive buildings outside the city, almost by magic; and the Greeks are enclosing and bringing under cultivation more and more land than ever before, so that the Jaffa plain, which had but an acre here and there cultivated six years ago, will soon be entirely enclosed, planted, and built upon. The Armenians and Latins too are not idle, either in building or purchasing houses. I often look around upon these things, and cannot but think that all are tending to some *great crisis;* and that the time may be short, very short, ere the door is closed."—*Jewish Intelligence, July* 3, 1862.

Συνεργός.

Poetry.

LIGHT IN DARKNESS.

Ah, Lord, the world is dark!
  But Thou art only, only light.
Its sun is but a dying spark;
  But Thou art ever, ever bright.
Earth has no wisdom, Lord!
  But Thou art only, only wise;
No bread its hungry fields afford,
  No rain its iron skies!

A child of light am I;
  My way I cannot, cannot miss;
And yet the goal I scarce descry,
  In blinding darkness such as this.
Upon the narrow road,
  Deep mist is settling darkly down;
And now the narrow and the broad
  Seem mingled into one!

Light for these days of gloom!
  Truth-beams to liberate and cheer;
Light for Thy Church to guide her home,
  Light for each pilgrim-footstep here.
Let in the living blaze,
  Till the deep midnight shines as day;
Sweep off the soul-bewildering haze
  That hides the healing ray.

Build up the broken faith;
  Lest hell, all hell, begin to mock.
The treasures of Thy life and death,
  O dying, living One, unlock!

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Raise up the ruin'd truth,
  Afar let each fair falsehood flee;
Restore Thy Church's glorious youth,
  Her primal purity.

Bring back Thy straying sheep,
  Who in this evil, cloudy day
Have fail'd the path of truth to keep,
  Loving dark error's spell-strewn way.
Cleanse out the temple, Lord!
  Scourge out, O Christ! the hireling train;
And scatter far the robber-horde
  That crowd Thy courts for gain.

Thy Church from Satan guard;
  Thrust out the error and the lie,
Self and the flesh destroy, O Lord,
  The pride, the pomp, the vanity.
Give zeal and holiness,—
  The calm, brave energy of love;
Shed down the freshening dew of peace,
  The life-shower from above.

Bid the long ages flee,
  Of doubt, uncertainty, and strife;
Give back the ancient unity,
  The love, the beauty, and the life.
Reign of the true and just!
  Age of the good, the great, and true!
Through these thick clouds of smoke and dust,
  We calmly wait for you.

NOTICE.

All readers of this Journal are most earnestly besought to give it room in their prayers; that by means of it God may be honoured and His truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp unbrotherly disputation.

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